

BOOKS FOR BIBLE STUDENTS

Edited by the

REV. ARTHUR E. GREGORY

PRINCIPAL OF THE CHILDREN'S HOME

PALESTINE

IN GEOGRAPHY AND IN HISTORY

BY

ARTHUR WILLIAM COOKE, M.A.

London:

CHARLES H. KELLY

2, CASTLE ST., CITY RD.; AND 26, PATERNOSTER ROW, E.C.

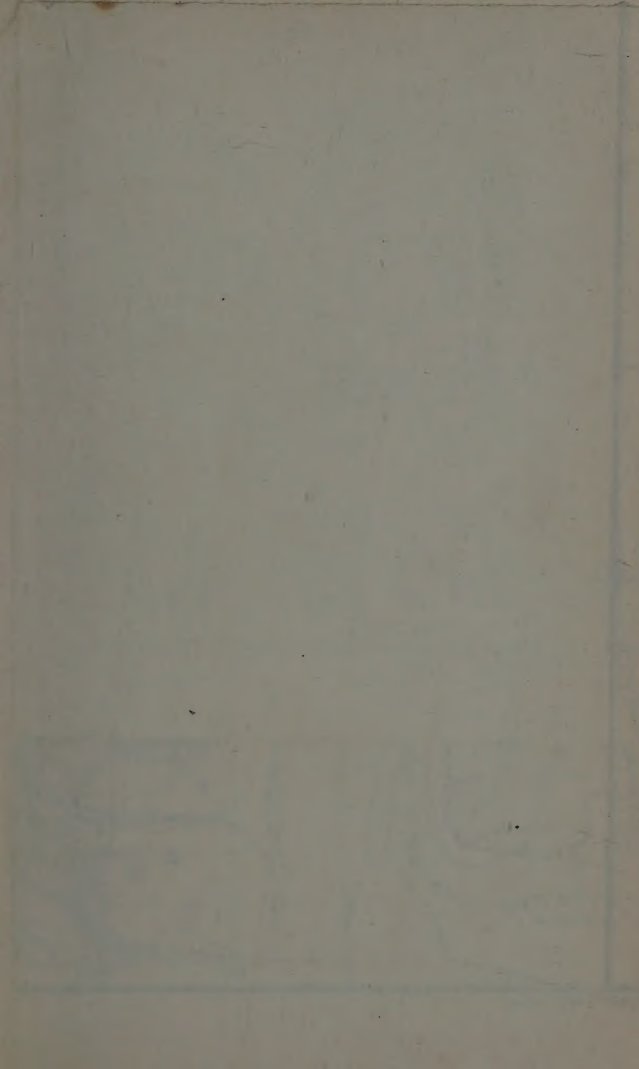
1901

BOOKS FOR BIBLE STUDENTS.

Editor: REV. ARTHUR E. GREGORY.

- The Epistles of Paul the Apostle.* A Sketch of their Origin and Contents. By G. G. FINDLAY, D.D. 2s. 6d. 7th Thousand.
- The Theological Student.* A Handbook of Elementary Theology. With List of Questions for Self-Examination. By J. ROBINSON GREGORY. 2s. 6d. Thirteenth Thousand.
- The Gospel of John.* An Exposition, with Critical Notes. By T. F. LOCKYER, B.A. 2s. 6d. Third Thousand.
- The Praises of Israel.* An Introduction to the Study of the Psalms. By W. T. DAVISON, M.A., D.D. 2s. 6d. 4th Thousand.
- The Wisdom-Literature of the Old Testament.* By W. T. DAVISON, M.A., D.D. 2s. 6d. Third Thousand.
- From Malachi to Matthew:* Outlines of the History of Judea from 440 to 4 B.C. By Prof. R. WADDY MOSS, D.D. Didsbury College, Manchester. 2s. 6d. Third Thousand.
- An Introduction to the Study of Hebrew.* By J. T. L. MAGGS, B.A., B.D. 5s.
- In the Apostolic Age:* The Churches and the Doctrine. By ROBERT A. WATSON, M.A., D.D. 2s. 6d. Second Thousand.
- The Sweet Singer of Israel.* Selected Psalms with Metrical Paraphrases. By BENJAMIN GREGORY, D.D. 2s. 6d.
- The Age and Authorship of the Pentateuch.* By WILLIAM SPIERS, M.A., F.G.S., etc. 3s. 6d. Second Thousand.
- A Manual of Modern Church History.* By Professor W. F. SLATER, M.A. 2s. 6d. Second Thousand.
- An Introduction to the Study of New Testament Greek, with Reader.* By J. HOPE MOULTON, M.A. 3s. 6d. Second Thousand.
- The Ministry of the Lord Jesus.* By THOMAS G. SELBY. 2s. 6d. Fourth Thousand.
- The Books of the Prophets:* In their Historical Succession. By GEORGE G. FINDLAY, D.D. Vol. I. To the Fall of Samaria. 2s. 6d. Third Thousand.
- Scripture and its Witnesses.* A Manual of Christian Evidence. By Professor J. S. BANKS. 2s. 6d. Second Thousand.
- The Old World and the New Faith:* Notes on the Historical Narrative of the Acts. By W. F. MOULTON, M.A. 2s. 6d. Second Thousand.
- Studies in Comparative Religion.* By Professor A. S. GEDEN, M.A. 2s. 6d.
- Studies in Eastern Religions.* By Professor A. S. GEDEN, M.A. 3s. 6d.
- The Divine Parable of History.* A Concise Exposition of the Revelation of St. John. By H. ARTHUR SMITH, M.A. 2s. 6d.
- A History of Lay Preaching in the Christian Church.* By JOHN TELFORD, B.A. 2s. 6d.
- The Church of the West in the Middle Ages.* By HERBERT B. WORKMAN, M.A. Two Volumes. 2s. 6d. each.
- The Development of Doctrine in the Early Church.* By Professor J. SHAW BANKS. 2s. 6d.

LONDON: CHARLES H. KELLY, 2, CASTLE ST. CITY RD., E.C.
March 1901.



PALESTINE.

Scale 1:1500000 (24 Stat. Miles - lin)

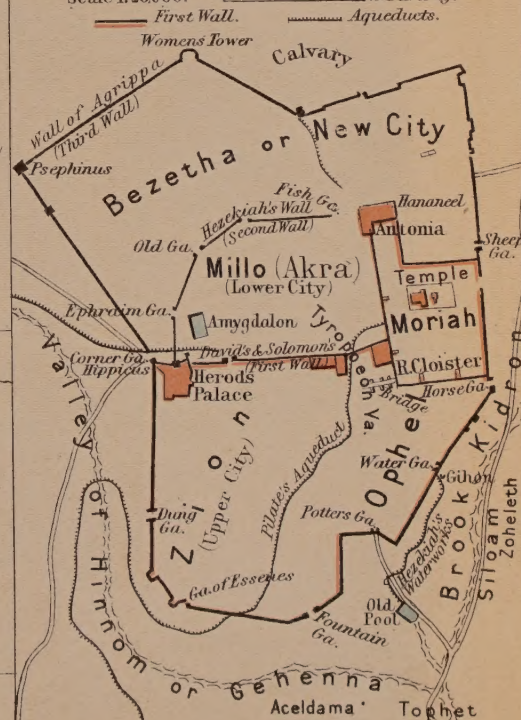
Old Hebrew Names are written thus:—Shechem.
Greco-Latin Names are placed within brackets.
Periodical Streams are distinguished by a broken line.
Old Roman Roads.—Railways. Nahr—Perennial
Rivers. W. Wady—Valley. Jebel—Mountain.

- Lowland below the Level of the Sea.
- Lowland up to 500 ft.
- Shallow Sea down to 600 ft.



ANCIENT JERUSALEM.

Scale 1:25000. 2 Furlongs



PALESTINE

IN GEOGRAPHY AND IN HISTORY

ST. ALBERT'S COLLEGE LIBRARY

BY

ARTHUR WILLIAM COOKE, M.A.

WITH TOPOGRAPHICAL INDEX AND MAPS

Property of

COSA

VOLUME II

Please return to

Graduate Theological

Union Library

London:

CHARLES H. KELLY

2, CASTLE ST., CITY RD.; AND 26, PATERNOSTER ROW, E.C.

1901

P R E F A C E

THIS Handbook has been written for the help of Bible readers and students who desire to form a clear picture of the country in which most of the events about which they read occurred. It is an attempt to enable them to follow the narratives in the Old and New Testaments, with their eyes upon the actual scenery. First of all, a careful description of Palestine as a whole is given, stress being laid upon those natural features which have been determining factors in its history. Then follows a brief account of the earliest inhabitants of the land, of the coming and settlement of Israel and of the history of the later invasions. These general chapters prepare the way for a detailed survey of the principal divisions of the country, with careful geographical and historical sketches of each province or district and its important sites. The reader is strongly advised to make

constant use of the Maps with which the volumes are furnished.

The author wishes to disclaim any attempt at originality of treatment or of arrangement. His aim has been simply to bring the latest results of Palestinian research within the reach of readers who have neither time nor opportunity to consult the larger works for themselves. The historical matter of the volumes is drawn chiefly from the Old and New Testaments, the Apocrypha and the Histories of Josephus. The geographical descriptions are based principally upon the Memoirs, Quarterly Statements, Maps and other publications of the English Palestine Exploration Fund, and Dr. George Adam Smith's *Historical Geography of the Holy Land*, the most learned and valuable recent contribution to the subject. Frequent use has also been made of Stanley's *Sinai and Palestine*, Henderson's *Palestine: its Historical Geography*, Socin's *Palestine and Syria* (Baedeker), Merrill's *Galilee in the Time of Christ*, and the many valuable books of Colonel Conder. For the historical discussions, the works of Kittel, Graetz, Schürer, Wellhausen and Ewald have been chiefly consulted. Limitations of space have forbidden the introduction of full detailed references. A few, however, of the more important have been given, and the

reader is referred to the Topographical Index, at the end of vol. ii., for the Scripture passages upon which the account of each place in the text is based. A few references will be found in the footnotes to the geographical and historical articles in Dr. Hastings' *Dictionary of the Bible* (vols. i., ii. and iii.), which contain the very latest conclusions of Palestinian experts.

The author desires in conclusion to acknowledge, with thanks, the constant help of his wife and the valuable assistance of the Rev. Arthur E. Gregory, General Editor of the Series, without which the book would have suffered considerably in accuracy of detail.

A. W. C.

LIST OF ABBREVIATIONS



A. V., R. V.	=	Authorised Version, Revised Version.
<i>Antiq.</i>	=	<i>Antiquities</i> (of Josephus).
D. B.	=	<i>Dictionary of the Bible</i> , edited by Dr. Hastings.
f., ff.	=	and following verse or page, and following verses or pages.
G. A. S.	=	Dr. G. A. Smith's <i>Historical Geography of the Holy Land</i> .
Jos.	=	Josephus.
LXX	=	The Septuagint.
Mem.	=	Memoirs of.
MS., MSS.	=	Manuscript, Manuscripts.
n.	=	note.
N.P.	=	<i>Names and Places in the O. T. and N. T.</i> (P. E. F.).
O.T., N.T.	=	Old Testament, New Testament.
P.E.F.	=	Palestine Exploration Fund.
Q.St.	=	Quarterly Statement.

MEANING OF ARABIC TERMS



Ain	= spring.	Makt	= makhadet or ford.
Arak	= cliff.	Mar	= saint.
Bahr	= sea.	Meidan	= plain or open space.
Ballut	= oak.	Mejdel	= watch-tower.
Beit	= house.	Merj	= meadow.
Bir	= well.	Mineh	= harbour.
Birket	= artificial pool.	Mugharah	= cave.
Burj	= tower.	Nahr	= river.
Deir	= convent.	Neby	= prophet.
Haram	= sacred enclosure.	Nukb	= pass.
Haud	= reservoir.	Ras	= head or cape.
Hosn	= fortress.	Sahel	= plain.
Jebel	= mountain.	Talat	= mountain or ra- vine pathway.
Jisr	= bridge.	Tell	= mound.
Kal'at	= castle.	Tor	= isolated moun- tain.
Kefr	= village.	Wady	= watercourse.
Keniseh	= church.	Wely	= tomb of Mos- lem saint.
Khan	= inn.		
Kh.	= khurbet or ruin.		
Kubr	= tomb.		
Kurm	= vineyard.		
Kurn	= horn or peak.		
Kusr	= tower.		

CONTENTS



BOOK II. (*contd.*)—WESTERN PALESTINE

III.—JUDÆA

CHAP.	PAGE
IX. THE PROVINCE AND THE PLATEAU . . .	3
(<i>a</i>) GENERAL DESCRIPTION . . .	3
(<i>b</i>) HISTORIC SITES OF THE PLATEAU . .	13
X. THE EASTERN AND WESTERN BORDERS . .	46
XI. THE HOLY CITY	79

IV. THE SHEPHELAH, THE MARITIME PLAIN AND THE COAST

XII. THE SHEPHELAH	127
XIII. THE PLAINS OF SHARON AND PHILISTIA . .	143
XIV. THE SEACOAST	169

BOOK III.—EASTERN PALESTINE

CHAP.	PAGE
XV. ITS GENERAL CHARACTERISTICS AND PRINCIPAL DIVISIONS	185
XVI. BASHAN, GILEAD AND MOAB IN HISTORY	198
(a) BASHAN AND ITS CITIES	198
(b) GILEAD AND ITS PRINCIPAL PLACES	202
(c) THE LAND OF MOAB	214
TOPOGRAPHICAL INDEX	223
GENERAL INDEX	247

 MAP

GENERAL MAP OF PALESTINE	<i>Frontispiece</i>
------------------------------------	---------------------

BOOK II

(continued)

WESTERN PALESTINE

III.—JUDÆA

CHAPTER IX

	PAGE
THE PROVINCE AND THE PLATEAU	3
(<i>a</i>) General Description	3
(<i>b</i>) The Historic Sites of the Plateau	13

CHAPTER X

THE EASTERN AND WESTERN BORDERS	46
---	----

CHAPTER XI

THE HOLY CITY	79
-------------------------	----

CHAPTER IX

THE PROVINCE AND THE PLATEAU

(a) General Description

THAT portion of the Central Range which still ^{Intro-}remains to be described, the Province of ^{ductory.}Judæa, far surpasses Samaria in point of historic interest and significance. Samaria had picturesque scenery, rich tracts of country and a wealth of ancient association. But Judæa could boast of a much longer history and one that proved much more fruitful in spiritual consequences to the world. This difference in fortune between the provinces is partly due to physical causes, partly to moral and religious. Judæa lies further away from the north along the watershed, is more rugged, barren and isolated, and offers far less attraction to an invader, than Samaria. Its high plateau and steep approaches are more easily defended from attack. An invading army must always secure the entrances

to Judæa on three sides before it could hope to break down anything like a stubborn defence on the part of the inhabitants. Then, in addition to this, the inhabitants of Judæa were always hardier and more tenacious of their racial characteristics and privileges than their kinsmen in the north. In short, "life in Judah was a much more stable affair, though not so exciting or dramatic." Consequently, when the Northern Kingdom fell in 722 B.C., the Southern was ready to enter upon its inheritance. Aided by its isolated position, by the stability of its dynasty, by its more primitive modes of life, and by the clear vision of its great statesman-prophet Isaiah, it continued to flourish for another century and a half. Outlasting the fifty years of exile in Babylonia (between B.C. 587 and 538), the old Kingdom of Judah, under new conditions and with changed ideals, entered upon a fresh period of renown and influence, which lasted, with many changes of fortune, till the conquest of Jerusalem by Titus in A.D. 70 and the subsequent Dispersion, about half a century later.

What afterwards became the Province of Judæa was at first the country divided among the tribes of Benjamin, Judah and Simeon. Judah received the largest grant of land on the west side of the Jordan, about 2000 square

miles. This is, of course, the extent of the ideal inheritance, and includes Simeon's portion, on the south, which was formed out of Judah's and consisted of the desert regions away south of Hebron and round about Beersheba. Simeon, however, soon ceased to play a separate part in history, becoming in large part absorbed in Judah¹ and to a smaller extent lost among the Arabs of the south. Benjamin occupied the ten or twelve miles of hill-country immediately north of Jerusalem, which formed debateable ground between the rival houses of Israel and Judah and contained within its limits the fortresses that guarded the approaches to the Holy City. Cut out of Ephraim's lot, Benjamin's inheritance was small in size, but extremely important, partly by reason of its frontier position, partly on account of its possession of such cities as Jericho, Gibeon, Geba, Bethel and most of Jerusalem. The men of this tribe were always fierce and given to warfare, as their position would lead us to expect. Did not Jacob say, "Benjamin is a wolf that ravineth: in the morning he shall devour the prey, and at even he shall divide the spoil"? It was Benjamin that bore the brunt of the conflict with the Philistines, and in the person of

¹ All the cities of Simeon mentioned in Josh. xix. 1-8 are included in Josh. xv. 26-32, 42, in Judah's inheritance.

Saul gave Israel its first king. The bitterest enemies of David were Benjamites — Saul, Shimei and Sheba. After the Disruption, the tribe naturally inclined to the Northern Kingdom, though part of it remained faithful to Rehoboam. But its territory lay too near Jerusalem for it to continue long under the power of Israel. When Samaria fell in 722 B.C., the cities of Benjamin quickly passed into the possession of the surviving kingdom. Benjamites returned from Babylonia and played an influential part in the new Jewish State.

The portion
of Judah.

Though Judah claimed the whole width of his inheritance from seacoast to river, certain portions of it never really belonged to him. The Maritime Plain lay apart, except for a short time during the rule of the Maccabees. The Shephelah, too, was oftener outside the actual boundaries than within — a veritable “debateable ground between Israel and the Philistines.” These facts fix the true western border of the province at the series of valleys separating the low hills from the higher mountain-wall of Judæa proper — the line of the wadies Ghurab, Najil and es Sur. The lowest reaches of the Jordan and the shores of the Dead Sea form a natural boundary on the east. Fixing the north border in the neighbour-

hood of Bethel and the south at Beersheba, we get a province about 55 miles long by 25 to 30 broad, which means an area of some 1400 miles. Half of this consisted of desert land, the barren region of Jeshimon.

The Central Plateau of the province, consisting of the watershed hills with the upland plains on either flank, is for the most part high, rocky, waterless, and only very scantily cultivated. Travellers say that the prevailing impression is of stone, stony torrent-beds, stony fields, moors and hillsides, stony tracks and sites, with occasional sloping pastures of grass beside a stream, or deeper hollows where the beasts of the field lurk, those 'vales of deep darkness' where the shepherd's rod means so much to the sheep for protection. Another harsh feature of the province is the lack of water, especially in the north half and in the vicinity of Jerusalem. "On the whole plateau the only gleams of water are the pools at Gibeon, Jerusalem, Bethlehem, Hebron, and I do not suppose that from Bethel to Beersheba there are, even in spring-time, more than six or seven tiny rills."¹ All the available supply is drawn from deep wells or cisterns or rock-cut tanks. The hills to the west of the watershed are much better off. Add to these

General
features
of the
plateau.

¹ G. A. S., p. 307.

inhospitable features, poor soil for the most part and inferior crops, and you get a picture of the tableland of Judæa which makes it possible to understand a good deal in its literature and history that would otherwise remain unexplained. Of course there are occasional breaks of verdure and cultivation, as in the neighbourhood of Jerusalem and of Bethlehem, and there is the brief spring-time when the green wave rolls even across the desert regions of the eastern border. But the prevailing characteristics are grey rock, brown scrub and dry stretches of uncultivated hill-country. Stanley calls attention to the frequent occurrence of vine-terraces on the hillsides. Vine culture was evidently very much more extensively carried on in ancient times than to-day. In this matter, as in the matter of forest trees, the landscape of Western Palestine has undergone considerable change during the lapse of centuries. But Judah's principal wealth always lay in its flocks and farms. Indeed the province "offers as good ground as there is in all the land for observing the grandeur of the shepherd's calling and character." In the times of Isaiah and Jeremiah, it is described as a district "for the sending forth of oxen and for the treading of sheep," "a habitation of shepherds causing their flocks to lie down."

For purposes of description, the Judæan Plateau may be divided into two groups of hills—the Northern round Jerusalem, and the Southern round Hebron. The Northern Hills, The Northern Hills. between Tell Asur in the north and Ras esh Sherifeh, a few miles below Bethlehem, on the south, are too complicated to be described with any fulness of detail. It will be sufficient to record three of their more important features.

(a) The main line of water-parting runs from The watershed. Tell Asur, through Beitin and Bireh, to Ras el Mesharif, a mile to the north of Jerusalem. Between these points the average height is about 2650 ft. Passing round Jerusalem on the west, the watershed continues past the Valley of Rephaim and beyond Bethlehem to the highest point of the group, Ras esh Sherifeh (3258 ft.). (b) On the west of the main water- The western border. shed is the great Plain of Gibeon (el Jib), drained by the wady Beit Hanina and its affluents. Starting near Bireh, it runs south for some 6 miles, and then turns westward to Kulonieh. From Kulonieh it passes south to Ain Karim. Thence the line of valley continues away westward as one of the most important physical features of the district, the wady es Surar (or Ismain), which in its passage through the Shephelah forms the famous Vale of Sorek.

With this Plain of Gibeon should probably be connected the lower-lying ground on the west of Jerusalem, and also the Valley of Rephaim or el Bukeia.

The eastern
frontier.

Passing over to the eastern side of the watershed, it may be noted (*c*) that the valleys are for the most part steep, and fall rapidly to the Jordan Valley and the Dead Sea shores. The most important of these valleys will be described further on.¹ North of the wady Kelt, the eastern base of the mountains forms a line of cliffs overlooking the Plain of Jericho. Immediately to the south of the Kelt, the cliffs give place to an inland slope of about 4 miles up to Talat ed Dumm, which is about 2000 ft. above the plain. Further south still, below the wady el Kueiserah, the cliffs reappear and continue along the western shore of the Dead Sea away down to the southernmost point, in the vicinity of Jebel Usdum. Between the Central Plateau and the Ghor lies the region of Jeshimon (= 'devastation'), as it is called in the O.T., or the Wilderness of Judæa. North of the wady Kelt, it forms part of the Wilderness of Bethaven. South of the same wady, it falls roughly in three steps or terraces to the line of the Dead Sea cliffs. The whole district

¹ See pp. 46-49, 57.

is little better than a howling waste, with scarcely any water or vegetation, carrying "the violence of the Dead Sea valley right up to the heart of the country, to the roots of the Mount of Olives, to within two hours of the gates of Hebron, Bethlehem and Jerusalem."¹ This desert region, extending all along the eastern border of Judæa, considerably influenced the history of the province and the character of its inhabitants.

The Southern Hills of Judæa, the Hebron The Southern Hills. group, beginning from a point just below Bethlehem, extend away southward to the neighbourhood of Dhaheriyeh, where the Negeb or South country is entered. This block of mountainous territory contains within its limits the highest ground south of Esdraelon. The level gradually rises from Ras esh Sherifeh till, at er Rameh, a few miles north of Hebron, it has reached the maximum of 3346 ft. At Hulhul, north of er Rameh, the water-parting divides, the true watershed keeping to the east. Here begins the great valley of el Khulil,² which, passing Hebron on the east, gradually curves away south-westward past ed Dhaheriyeh, till at

¹ G. A. S., pp. 313 and 314.

² El Khulil = 'the friend'—a title of Abraham, the friend of God.

Beersheba it turns sharply westward and continues in that direction to the Mediterranean Sea, which it enters a little to the south of Gaza. Its total length is about 65 miles, with a fall of more than 3000 ft.

Their
general
features.

These Southern Hills are rugged and stony, though many of the valleys between them have fertile soil. There are extensive vineyards and several olive-groves in the vicinity of Hebron. The water-supply of the district is on the whole good. East of the wady el Khulil are several agricultural villages with very ancient ruins, such as Tell Main, Yutta, Kurmul, Tell ez Zif, and others. East of these again, extending all down the eastern border, is Jeshimon, bare and waterless, with long, rugged valleys winding across it. This Wilderness of Judæa is "without exception the wildest and most desolate district in Syria. It seems hardly possible that man or beast can find a living in such a land." Travellers across its "fifteen miles of chaos" can never forget the sense of loneliness and of desolation experienced. Here David wandered, during the later months of his flight from Saul, and was hunted by the king's emissaries. Here, too, among the northern hills and ravines, centuries later, John the Baptist dwelt during the years of preparation for his ministry of repent-

ance. Hither also the Spirit drove One greater than John the Baptist, in order that He might be tempted of the devil. This sun-scorched, wind-swept desert could not fail to leave its impress upon the character and thoughts of the dwellers on the tableland. It lay at their very doors, and was always within their sight when they looked out eastward. Its scenery is again and again called up in the prophecies of Amos and Jeremiah, who grew up on the very edge of its barren ridges.

(b) *The Historic Sites of the Plateau*

On the Central Plateau of Judæa lay a considerable number of the chief towns and historic sites of the province. Those among the Northern Sites among the Northern Hills. Hills will be described first. North of Jerusalem, in the territory of Benjamin, were Michmash, guarding the approach to the tableland from the Jordan up wady Suweinit, and Gibeon, at the head of the valley above Ajalon, together with Geba, Ramah, Adasa, Gibeah, Mizpeh, Anathoth, and other places of minor interest.

As has already been seen, the line of the wady Suweinit, continued across the watershed south of Bethel and down past the Beth-horons to Ajalon, afforded an unbroken passage across

the country from river to seacoast and from sea-coast to river. It was a regular trade route and way for armies, from the period of the Philistine raids to the later time of the Crusaders. As evidence that the Philistines pushed their way along this passage as far east as the Jordan Valley, we have the name of their god Dagon occurring only a few miles north of Jericho in the form of Docus (of 1 Macc. xvi. 15), the modern Ain Duk. Even so late a writer as Josephus calls this stronghold by its older name of Dagon.¹ It is the place where Simon Maccabeus and his two sons were treacherously murdered by Ptolemeus, who had been appointed captain of the region about Jericho.

On the northern side of the wady Suweinit, set back a little from the edge of the valley and about 3 miles below Ai, lay Michmash, now the village of Mukhmas. Soon after Saul came to the throne of Israel, he began that conflict with the Philistines which was one of the principal reasons for his election. These old enemies of Israel had worked their way up the western defiles of Benjamin and Judah on to the Central Plateau, on the eastern edge of which they held the fortress of Geba. From Geba, Jonathan succeeded in dislodging them. His father,

¹ xiii. *Antiq.* viii. 1.

The Ajalon-Suweinit route.

Docus.

Michmash.

however, was not so successful on the other side of the Suweinit, for he and his army were driven out from Michmash by a Philistine force (probably from the north) and compelled to fall back upon Gilgal, 15 miles away, at the bottom of the long valley. At Gilgal, the king increased his army and prepared for a decisive attack upon the enemy, entrenched at Michmash. His first move was to advance with a part of his forces to Geba, where Jonathan was encamped, right opposite Michmash, with the deep valley between. While the armies waited, Jonathan, unknown to his father and attended only by his armour-bearer, set out to reconnoitre the enemy's position. Climbing down the cliff Seneh on the south side of the ravine, he crossed over to the opposite cliff Bozez, on the top of which lay the Philistine outpost. Scaling the steep rock, and possibly aided by some of the Benjamites who had found refuge in the caves on either side of the ravine, he fell so suddenly and fiercely upon the outpost that something like a panic ensued. Saul, discovering what had happened, gathered together the rest of his men, fell upon the main body of the Philistines, smote them from Michmash across the watershed and down the *western* ravine to Ajalon, and eventually drove them back into

their own cities of the plain. Michmash is mentioned later as one of the stations on the possible line of Assyrian advance from the north, sketched in Isa. x. Still later, Jonathan Maccabeus made the fortress his headquarters after the conclusion of an armistice with Bacchides.

Beeroth.

Beeroth, a city of Benjamin and one of the members of the Gibeonite league,¹ is probably the modern Bireh, a day's journey from Jerusalem along the high road to Shechem and just south of Bethel. To Beeroth belonged Rimmon, whose sons slew Ishbosheth; also Naharai, Joab's armour-bearer. Men of Beeroth returned with Zerubbabel from exile, along with men of Ai, Bethel and other towns of Benjamin. Beeroth is now the usual halting-place for travellers to the north on the first night after leaving Jerusalem. Tradition makes it the place whence Joseph and Mary returned to the city in search of their child Jesus, according to Luke ii. 43-51. To Archi the present village at Ain Arik, due west of Beeroth, belonged David's friend Hushai. It lay on the borders of Benjamin and Ephraim.

Archi.

Gibeah of
Saul.

Gibeah of Benjamin or (as it is also called) of Saul is difficult, perhaps impossible, to locate.

¹ The other cities of the league were Chephirah (now Kefireh, 8 miles north-west of Jerusalem), Gibeon and Kiriath-jearim.

The word means 'hill,' and there may have been several places bearing the same name. Probably also in some of the passages where the place is mentioned there is confusion between Geba and Gibeah. Colonel Conder thinks Gibeah may be a district rather than a place-name. This may well be in some of the references. But Gibeah the place lay somewhere between Geba and Jerusalem, and was certainly distinct from the former. Robinson places it at Tell-el-Ful, about 4 miles north of Jerusalem and just south of the point where the north road sends off a branch to Geba. This Gibeah was the scene of the remarkable events chronicled in Judg. xix.—xxi. A little later it is mentioned as the home of Saul. During the subsequent conflicts with the Philistines, Gibeah appears as an important military centre. There is another Gibeah mentioned in Josh. xv. 57, Gibeah of Judah, which may be the present village of Jeba, 8 miles west of Bethlehem, or else somewhere on the fertile plateau to the south-east of Hebron.

While Michmash guarded the approach to Ai and the Central Plateau from the east, Gibeon ^{Gibeon.} covered the ascent by Ajalon from the west. It is represented by the modern village of el Jib, which stands on the end of a hill rising some 300 ft. above the valley, 2 or 3 miles

west of the main road. Close by, three roads leading up from the Maritime Plain join together. From its position, we should expect to find Gibeon a very ancient stronghold of the hill-country. As a matter of fact, it was first of all a royal city of the Hivvites, at the head of a small league which included Chephirah, Beeroth and Kiriath-jearim. In dread of a similar fate to that which had befallen Ai, its inhabitants came to Joshua and by guile secured a treaty of peace with him, pretending to have travelled from a distant part of the land. When their plot was discovered and it became known that they were in reality neighbours, they were condemned to be bondmen in the midst of Israel, even hewers of wood and drawers of water for the congregation and for the altar of the Lord. Evidently, the Gibeonites had not consulted the rest of the Canaanites before they approached Joshua. For Adonizedek, king of Jerusalem, when he heard of the treaty, called together the kings of Hebron, Jarmuth, Lachish and Eglon for the purpose of chastising the men of Gibeon and retaking their stronghold. But the Gibeonites sent in haste for Joshua, who at once advanced from Gilgal with a sufficiently strong force, attacked the allied forces of the Canaanites near Gibeon,

The Gibeon-
ites and
Joshua.

slew them with a great slaughter and chased the remnant by the descent of Beth-horon, smiting them to Azekah and unto Makkedah. As they were in the going-down of Beth-horon, a terrible hailstorm broke over them, so that more died by the hailstones than by the swords of the men of Israel.

At a later date, Gibeon was the scene of a bloody fight between the men of Ishbosheth under Abner and those of David under Joab, at the time when Ishbosheth and David were contending for the supremacy in Israel. A little later still, we read of Solomon going up to Gibeon to offer sacrifices, for it was an important 'bamah' or high place of the period. There Jehovah appeared to him and said, "Ask what I shall give thee." Solomon made answer, "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil." And the Lord not only gave him that for which he asked, but added riches and honour greater than any that had been before him. The famous Pool of Gibeon, referred to in 2 Sam. ii. 13 and by Jeremiah as "the great waters that are in Gibeon," is still to be seen at a short distance to the east of the village. It consists of a stone tank or reservoir of considerable size, fed by a spring.

Northern
fortresses.

Between Gibeon and Michmash, forming along with them a line of defence across the northern frontier of Judæa, lay Geba, Ramah and Adasa. Many invaders approached Jerusalem from the north, either travelling through Samaria and along the main watershed road, or marching up on to the plateau by Ajalon or Suweinit and then passing south along the top,—among others, Pompeius (in 64 B.C.), Herod (in 37), Titus (in 70 A.D.), the forces of Islam (in 637), and Saladin (in 1187) with part of his army.

Geba.

From Geba (now Jeba) on the southern edge of the wady Suweinit, opposite Michmash, Jonathan and his armour-bearer started down the precipitous cliffs to attack the Philistine outpost on the other side of the valley. Geba seems to have been distinct from Gibeah, though not far away from it. In the time of the Divided Kingdoms, it belonged sometimes to Israel, but most often to Judah. Asa rebuilt it, along with Mizpeh, with stones and timber already used by Baasha in the building of Ramah. After the Disruption, Geba was considered to mark the northern limit of the Kingdom of Judah. We find the older phrase "from Dan to Beersheba," which described the length of the United Kingdom, replaced in

2 Kings xxiii. 8 by "from Geba to Beersheba," to describe the northern and southern limits of the Southern Kingdom.

Ramah, now the village of er Ram, between Ramah. Geba and Adasa, was fortified by Baasha to defend his southern frontier. Asa of Judah, however, succeeded in capturing it, and used the wood and stones of its buildings to strengthen the neighbouring towns of Geba and Mizpeh. The name "Ramath" or "Ramah" means "height," and it is often a difficult matter to decide whether it applies merely to a hill, or whether it is a proper name describing some town or village. There seem to have been several Ramahs in this district, and they are by no means easy to localise or to distinguish from each other. Some writers believe er Ram to be the site of the Ramah or Ramathaim Zophim of Elkanah, Samuel's father. Others with greater probability place the home of Samuel at Beit Rima, 13 miles north-east of Lydda, which agrees with the statements in the *Onomasticon*.¹ There was a Ramah in Upper

¹ Henderson fixes upon Ram Allah, 3 miles northward from Bethel, as the site of Ramathaim Zophim (= "of the watchers"). It stands to the west of the watershed road, not far from Beeroth. For another identification, this time among the hills south-west of Bethlehem, see P.E.F., Q.S., Jan. 1898, pp. 7-20.

Galilee, not far from the Ladder of Tyre, and another in Lower Galilee, west of Safed.

Adasa.

Adasa, where Judas Maccabeus pitched his camp against Nicanor, is probably Kh. Adaseh, close to er Ram. In the ensuing battle, the Syrians were discomfited, and Nicanor himself was slain.

The Beth-horons.

Five miles below Gibeon, in the direction of the Maritime Plain, lie the Beth-horons, Upper and Lower, famous places of battle, $1\frac{1}{2}$ miles apart, with a descent of about 500 ft. between them. They serve as defences along the northernmost of the three roads that strike up to the watershed hills from the Vale of Ajalon. This famous route runs along a ridge between the wadies es Sunt and Imeish on the north, and the wady Selman on the south. Starting, at its upper end, from the edge of the Plain of el Jib at a height of about 2500 ft., the road falls steadily past Beit Ur el Foka,¹ the Upper Beth-horon (1730 ft.), to Beit Ur et Tahta, the Lower Beth-horon (1240 ft.), whence it continues to Beth Sira in the Plain of Ajalon. "Throughout history we see hosts swarming up this avenue or swept down it in flight," and the Beth-horons have given their name to more than

¹ Between Upper Beth-horon and Gibeon there is a *descent* as well as a considerable ascent.

one important battle. Joshua drove the Amorites down past these strongholds, on the day when "the sun stayed in the midst of heaven, and hasted not to go down about a whole day." Solomon, later on, after he had finished the Temple and his own palace at Jerusalem, fenced them with walls and gates and bars. After the Disruption they fell to Israel, and much later are several times mentioned as places of battle, during the Maccabean Wars.

Two or three other places in this northern district remain to be mentioned. Mizpeh, a city of ^{Mizpeh.} Benjamin, appears to be first mentioned in the early days of Samuel. Robinson was probably correct in identifying it with Neby Samwil, $1\frac{1}{4}$ miles from Gibeon. Stanley prefers Scopus, one of the hills just north-west of Jerusalem. The difficulty of identification is increased by the frequency of the name, which means 'watch tower.' From Neby Samwil the view is very extensive, especially westward over the low hills. There is also a level platform of rock on the site very similar to the one already noted at Shiloh. It may have been at this Mizpeh that the other tribes of Israel gathered together to punish Benjamin because of the wrong that had been perpetrated by the men

of Gibeah upon the Levite's concubine, though there may well have been another place of the same name, nearer to Shiloh, where these particular events (Judg. xix.—xxi.) happened. Here at any rate Samuel judged Israel and called together assemblies of the people, and the place continued to be the rallying-point of the nation for a considerable period. Asa of Judah captured and fortified it. It was Gedaliah's place of residence during his two months' rule over the people that were left behind, after the carrying away of Judah, among whom were the prophet Jeremiah, the remnant of the army and many Jews who had fled to the surrounding districts during the siege of Jerusalem. Here also Gedaliah was murdered, together with the Jews and Chaldeans that were around him, by Ishmael, son of Nethaniah.¹

Close by Ain Karim, along the wady Surar, is Deir Yesin, which, according to Mr. Henderson, preserves the name of Shen, between which and Mizpeh Samuel set up the stone called Ebenezer, as a memorial of the Lord's help. According

¹ Colonel Conder suggests that Nob, a city of the priests and one of the places of the Tabernacle, is the same as Mizpeh. This may be so, though the fact can hardly be regarded as established. The other abodes of the Tabernacle were Shiloh and Gibeon. See article "Mizpeh" in D. B., vol. iii. p. 401.

to 1 Sam. iv. 1 and v. 1, Ebenezer had already been the scene of the memorable Philistine victory over Israel which led to the loss of the Ark, in the days of Eli. Mons. Clermont-Ganneau prefers to make Ebenezer identical with the stone near Beth-shemesh on which the Philistines rested the Ark.

Anathoth, now Anata, 3 miles north-east of Anathoth. Jerusalem, over the shoulder of Scopus, was one of the thirteen cities given to the children of Aaron, and also the native place of Abiathar, who so closely attached himself to the person and throne of David. Jeremiah, too, was of the priests that were in Anathoth and grew up amid the surroundings of the village. It is not improbable that he was a late descendant of Abiathar's family, which traced its line back as far as Moses. From the heights of Anathoth, the desert stretched away eastward in a broken fall of hills to the north-western shores of the Dead Sea, and, as might be expected, its scenery is called up again and again in Jeremiah's utterances. "O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? or a land of thick darkness?" To the more thoughtful inhabitants of the Judæan tableland, this barren eastern region was a constant reminder of God's wrath and judgment.

Jerusalem. The place of outstanding interest among the Northern Hills of Judæa is of course the Holy City itself, Jerusalem—chief city of the Jewish Kingdom and religious capital of the world. In the days of her splendour, men called her “the perfection of beauty, the glory of the whole earth.” A separate chapter will be devoted to the history and antiquities of this world-famous city and its surroundings. But south of Jerusalem and still within the Northern Hills of Judæa are Bethlehem, Emmaus, Etam and the Waters of Nephtoah, all presenting features of interest.

Bethlehem. A journey of about 5 miles along the main road south from Jerusalem brings the traveller to Bethlehem, “the finest site in the district,” now Beit Lahm (=“house of bread”), where Jesus was born and David grew up. It is now a well-built stone town placed on a narrow ridge running east from the watershed. North and south of this ridge are valleys, rapidly falling eastwards, on the sides of which grow vines, olives and figs. The place has no natural water-supply, but north-west of the town are three ancient cisterns on a flat rock-terrace, which are traditionally said to be ‘the well by the gate of Bethlehem,’ from which David so greatly desired to drink, in the days when the

Philistine garrison was in possession of the town. The position of Bethlehem is a strong one, suitable for a city of defence. But it is still more clearly adapted to become a home for husbandmen and sheep-masters, like Boaz and Jesse. Its present inhabitants are said to be industrious and wealthy, possessing large flocks and herds. The wine of the district is considered to be equal to the best in Palestine.

Bethlehem is first mentioned in the O.T. Historical associations. in connection with the history of Jacob. As that patriarch journeyed southward from Bethel, when there was still some way to come to Ephrath ("the same is Bethlehem"), Rachel died, and Jacob set up a pillar upon her grave. This tomb, on the border of Benjamin at Zelzah, became a landmark of the district. "The position of the little domed building which now is known as Rachel's sepulchre exactly suits the description in Gen. xxxv."¹ It stands a short distance away from Bethlehem nearer to Jerusalem. Ibzan who judged Israel seven years, Elimelech husband of Naomi, and Boaz who dealt so kindly with Ruth the Moabitess, were all natives of Bethlehem. Hither Samuel went to find David and to anoint him king. David watched his father's flocks in the neigh-

¹ Henderson's *Palestine*, p. 66.

bouring fields, and journeyed to and fro between the village and Saul's army, to keep in touch with his brethren. Later on, Bethlehem was one of the fenced cities of Rehoboam. The last reference to it in the O.T. is in Nehemiah, where we were told that 118 men of Bethlehem and Netophah returned from captivity with Zerubabel. But more sacred than any of these O.T. associations is the distinction of this Judæan village as the birthplace of Him who came to save His people from their sins.

Bethlehem, above all cities blest !
Th' incarnate Saviour's earthly rest,
Where in His manger safe He lay,
By angels guarded night and day.

In this event were fulfilled the words of Micah : "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel ; whose goings forth are from of old, from everlasting. And he shall be great unto the ends of the earth. And this man shall be our peace." The spot now shown as the actual birthplace of our Lord is a cave beneath the Church of the Nativity, at the east end of the town. The tradition for this site is very ancient. Robinson traces it as far back as the middle of the second century.

A few miles south-east of Bethlehem is Jebel Fureidis, the site of Herodium, Herod the Great's citadel and tomb. The place was afterwards called Frank Mountain, from its use by the Crusaders. Facing Jebel Fureidis are the extensive caverns of Khureitun, on a cliff overlooking the wady of the same name. In the period of the Crusaders, one or another of these was regarded as the cave of Adullam—a mistake which later research has corrected.

The site of Emmaus has given rise to a great amount of discussion and is still a matter of complete uncertainty, the references that are of any service for identification being very few in number. In Luke's narrative (ch. xxiv. 13) the village named Emmaus is described as threescore furlongs (60 stadia or $7\frac{1}{2}$ Roman miles) from Jerusalem. Josephus is believed to refer to the same place in vii. *Wars*, vi. 6, where Vespasian orders all Judæa to be sold, but reserves Emmaus, '60 stadia from Jerusalem,' as a place of habitation for 800 discharged soldiers. These statements of distance, if they be accurate, cannot describe the Emmaus called Nicopolis (now Amwas), which is 160 stadia from Jerusalem,¹ in the Vale of Ajalon, close by the main road to

¹ Too far, therefore, to suit the requirements of Luke xxiv. 13, 28, 33.

Joppa. Yet this was the traditional site, from the fourth century to the fourteenth. Modern writers who accept this traditional view appeal to the reading of the Codex Sinaiticus, in Luke xxiv. 13, which is '160 stadia' instead of '60.' In the fourteenth century, however, opinions changed in favour of Kubeibeh, about 7 miles from Jerusalem, on the north-west. Here Emmaus is placed in Fische and Guthe's map, representing recent German investigation. The Crusaders are in the first place responsible for this localisation. They claimed to have found the name on the spot. Mr. Henderson argues that they may well be believed, because they knew the strong tradition favouring Amwas and had no reason for inventing any new site. Colonel Conder says Kh. Khamasa, a site which he himself discovered, about 8 miles south-west of the capital city, recalls the name of Emmaus. The ruins are ancient and lie close beside one of the old Roman roads to the plain. There is a plentiful supply of spring water in the vicinity. Two writers¹ whose opinions carry weight think that Kulonieh, north-west of Jerusalem, is the place of settlement of Vespasian's veterans and also the Emmaus of Luke.

In Josh. xv. we read that the boundary of

¹ Canon Williams and Professor Buhl.

Judah ran from the mountain at the head of the Vale of Rephaim to the fountain of the Waters of Nephtoah. This fountain used to be identified with a spring near Lifta, two miles west of Jerusalem. Recently, however, this site has been abandoned in favour of a much more probable one, a few miles south of Bethlehem.¹ Close by Urtas are the springs, Ain Atan, which supplied part of the water of Solomon's Pools, whence aqueducts ran northward along the watershed to Jerusalem and the Temple Reservoirs. The Rabbinical writers distinctly connect the Waters of Nephtoah, which supplied the Holy City and the Temple, with Etam (Urtas). Mr. Henderson thinks that Netophah² (of Ezra ii. 22 and Neh. vii. 26) is the same as Nephtoah, or more exactly that Netophah was the district containing the Waters of Nephtoah and the town of Etam. This Etam by the Waters of Nephtoah must be distinguished from Etam, the hiding-place of Samson (Beit Atab), and also from Etam, a town of Simeon (Kh. Aitun, 12 miles west of Hebron).

¹ Lifta is probably Eleph, one of the towns allotted to Benjamin.

² The maps of the P.E.F. and of G. A. S. place Netophah at Kh. Umm Toba, north of Bethlehem. But see D. B., vol. iii. p. 520, for another identification.

Places
among the
Southern
Hills.

Passing away from the northern half of Judæa which is crowded with historic associations, the principal sites among the Southern Hills remain to be described. Three of these call for detailed notice—Hebron, Debir and Beersheba. The rest, including Tekoa, Bethsur, Adoraim, Ziph, Maon and Eshtemoah, need little more than passing reference.

Hebron.

The modern name of Hebron is el Khulil (= 'the friend'). Its houses are mostly of stone, well built and flat-roofed, many of them ornamented with cupolas, as in Jerusalem. The present town lies in the narrow part of a valley falling towards the south-east and forming the commencement of wady Khulil. Probably ancient Hebron lay nearer to, if not actually upon, the summit of the hill. The country round about is very fertile, and beautifully green in spring. There are some twenty-five springs in the vicinity, twelve large wells, and fine vineyards and olive-yards. The Haram enclosure, containing according to tradition the cave of Machpelah, is jealously guarded by the Turkish authorities and has never been fully explored. It so closely resembles the corresponding enclosure in Jerusalem that parts of it can hardly be of later date than the Herodian period. "The ramparts enclose a mediæval church and a courtyard,

built over an ancient rock-cut cave which in all ages has been regarded as the sepulchre purchased by Abraham from the sons of Heth, where Sarah first is said to have been buried, and afterwards Abraham, Isaac and Jacob, Rebekah and Leah." Benjamin of Tudela claims to have seen the tombs beneath the floor. In one wall of the underground chamber is a small square door, in all likelihood leading to a real tomb. The tradition in favour of this site is unbroken and unvarying.

Hebron is one of the very oldest historical sites in Palestine, and also one of the oldest towns not now in ruins in the world. It is said to have been built seven years before Zoan in Egypt. The Anakim, a race of giants, in very early times occupied the surrounding district, and one of their chiefs, Arba by name, is reputed to have built Kiriath-Arba, afterwards called Hebron.¹ At first, Hebron was probably a market and a sacred place. Abraham made the neighbourhood his third camping-ground, in the course of the slow journey from Shechem to the Negeb. He came and dwelt by the oaks or terebinths of Mamre the

History of
Hebron.

¹ In Gen. xxxv. 27 Arba has the article, and the name Kiriath-Arba seems to mean "city of the four" rather than "city of Arba."

Amorite.¹ This may well have been at the present ruins of er Rameh, 2 miles north-west of the town, though Christian tradition points to Ballutet Sebta, not quite so far away. Near er Rameh is Beit el Khulil or Abraham's house, so called by Benjamin of Tudela as well as by the modern Jews of the district. Isaac, Jacob and Joseph also sojourned at Hebron. It was one of the places in the south conquered by Joshua and afterwards inhabited by the tribe of Judah, or rather by the Calebite clan which formed one of the most powerful subdivisions of the larger tribe. These Calebites were sons of Kenaz, who originally dwelt on Mount Seir. When they entered Palestine they coalesced with Judah and formed one of the many semi-foreign strains in the blood of that tribe. Later on, David was anointed king at Hebron, and the town became his first capital, a position which it held for seven and a half years. To Hebron the head of Ishbosheth was brought and buried in the grave of Abner. Beside the pool close by, David ordered the murderers of Ishbosheth to be slain and hung up. The town became the headquarters of Absalom for a time. After this,

¹ According to Gen. xxiii. 2, it would appear that there were Hittites as well as Amorites in Hebron at this time.

there are only two other facts chronicled, namely, that it was one of the fenced cities of Rehoboam, and that it was repopled by Jews after the Return, when it still appears under its old name of Kiriath-Arba.

Not far from Hebron is the Cistern or Well of Sirah, from which Joab's men brought back Abner, whereupon Joab took him aside and smote him that he died. Its modern name is Ain Sareh. Three miles east of Hebron is Beni Naim, the traditional site of the place whence Abraham saw the smoke of the cities of the plain rising up like the smoke of a furnace.

After the capture of Eglon and Hebron, in the course of his southern campaign, Joshua took Debir with its king and cities, and did unto it as he had done unto Libnah and other places. Debir is probably the present edh Dhaheriyeh, 12 miles south-west of Hebron, lying on the hills, yet at the back of them, as you travel from the north. The town had previously been named Kiriath-sepher (Josh. xv. 15) and Kiriath-sannah (Josh. xv. 49). The Canaanites seem to have regained possession of their former stronghold, for we hear very soon of Caleb going up against it and offering his daughter in marriage to the man who should be successful in recapturing it. Othniel the

Kenizzite won the prize. Later on, Debir became one of the Levitical cities. Dr. G. A. Smith regards it as one of the frontier towns between the hill-country of Judah and the Negeb proper.¹

Writing of his own journey, this same scholar says,² "We descended from Hebron to Dhaheriyeh, probably the site of Kiriath Sepher, over moors and through wheatfields arranged in the narrower wadies in careful terraces, but lavishly spread over many of the broader valleys. A thick
 The Negeb. scrub covered most of the slopes. There were olive-groves about the villages, but elsewhere few trees. . . . South of Dhaheriyeh—which may be regarded as the frontier town between the hill-country and the Negeb—the soil is more bare, but travellers coming up from the desert delight in the verdure which meets them as soon as they have passed Beersheba and the Wady es Seba. . . . South of Beersheba, before the level desert is reached and the region of roads from Arabia to Egypt and Philistia, there lie sixty miles of mountainous country, mostly disposed in 'steep ridges running east and west,' whose inaccessibleness is further certified by the character of the tribes that roam upon it. Wilder sons of Ishmael are not to be found in

¹ For a different view, see D. B., vol. i. p. 577.

² G. A. S., p. 280.

all the desert. The vegetation even after rain is very meagre, and in summer totally disappears." This description will give the reader some idea of the character of Judæa's southern border—the region of the Negeb or South, which is so often mentioned in the earlier books of the O.T. Though comparatively open as an approach for enemies, it was never successfully used for invasion. Entrance into the country from the south was usually effected either by Gaza on the west, or by the wady Arabah and the shores of the Dead Sea on the east.

The most dangerous foes of Judah on this southern border were the Amalekites or Arab tribes that wandered over the whole region known as the Wilderness of Tih. They seem to have been at the head of the clans already in possession of Southern Palestine when the Israelites delivered their earliest attacks, from the direction of Sinai. They therefore offered a strenuous opposition to the invaders, and there was bitter animosity on both sides. "It was the hatred of two rivals disputing a splendid prize which the one had previously possessed and still partially possessed, and the other was trying to get for himself by ousting him."¹

Southern
foes of
Judah.

Beersheba, the present Bir es Seba, 30 miles Beersheba.

¹ Ewald's *History of Israel*, vol. i. p. 250.

Abraham
and
Beersheba.

south of Hebron, "a cluster of wells on the open desert," marked the real southern limit of Western Palestine. It was a sanctuary, in the earliest times, as well as a place of flocks and herds. There are even now two principal wells, with traces of three or four more, and extensive ruins point to the existence in former days of a straggling town. Eusebius and Jerome describe Beersheba as a very large village, with a Roman garrison. It was Abraham's last camping-ground in Western Palestine. He ended his days in this region of the South, through which he had already passed twice, going to and returning from Egypt. There are two accounts in Genesis of the origin of the name 'Beersheba.' It may mean either 'well of the *oath*' (chap. xxi.) or 'well of the *seven*' (chap. xxvi.). One account associates the naming with Abraham, the other with Isaac. It seems as though there is a mingling of the stories in Gen. xxi. 30-32. When Abraham entered into his covenant with Abimelech, we are told that he gave the king *seven* ewe lambs of the flock as a witness to his possession of the well. The narrative goes on to say, "wherefore he called that place Beersheba; because there they *swore* both of them." It has been suggested that the old Canaanite name referred to the seven wells, but that the

reference was changed, when the place passed into Hebrew hands, to the circumstance of the oath.

Unlike those of his father, Isaac's journeyings lay in a comparatively narrow region — that between Beersheba and Gerar, and as far south as the Well of Hagar, which is perhaps the present Ain Muweileh,¹ one of the principal stations on the caravan road. He lived a good part of his time at Beersheba, but moved north to Hebron just before he died. Jacob set out from Beersheba, on his way to Haran, and passed through the town again on his journey to Egypt to see Joseph, before he died. "And Israel took his journey with all that he had and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father and their little ones and their wives in the waggons which Pharaoh had sent to carry him. And they took their cattle and their goods and came into Egypt." Later on, Beersheba was assigned to the tribe of Simeon, and soon came to be regarded as

Isaac and
Jacob at
Beersheba.

¹ In Gen. xxvi. Isaac visits Gerar. He departs thence for the valley of Gerar. Probably this valley of Gerar is not the same as Gerar itself, or anywhere in its *immediate* neighbourhood. More likely, it is the wady Jerur, 10 miles south of Hagar's Well, "where are great rolling plains of pasturage." Esek is not identified. Sitnah may be Shutneh, west of Ruheibeh.

the southern border town of Palestine. The phrase "from Dan to Beersheba" marked the length of the Holy Land, from the time of the Conquest to that of the Disruption, after which the description changed to "from Geba to Beersheba,"¹ or "from Beersheba to the hill-country of Ephraim,"² or (later on) "from Beersheba to the valley of Hinnom."³

Later
history.

During the period of the Judges, Beersheba appears to have become a prominent town. Samuel's sons judged Israel here. A little later, Elijah came into the district. Leaving his servant at Beersheba, he himself went on alone a day's journey into the wilderness, and, casting himself down under a juniper tree, requested for himself that he might die. From Beersheba a main route traversed the region of barren hills to a point where several ways diverged, one of which struck east to Arabia, another south-east to Sinai, while a third led in a south-westerly direction to Egypt. This way to Egypt was used by travellers like Abraham and Hagar and Jacob, and by bands of passengers between the two countries when their relations were friendly. In times of war, the nearer and easier route along the coast and through Philistia appears to have been

¹ 2 Kings xxiii. 8. ² 2 Chron. xix. 4. ³ Neh. xi. 30.

followed. We have an accurate reflection of some of the features of this route across the barren hills in Isaiah's reference to the movements of an Egyptian embassy. "Through the land of trouble and anguish, from whence come the lioness and the lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them" (Isa. xxx. 6).

Only brief reference need be made to the other places in this southern half of Judæa. About 5 miles south of Bethlehem and a few miles off the high road to the east lies the modern ruined site of Tekua, the ancient Tekoa. Tekoa. Jerome mentions that the tomb of Amos used to be shown here. Joab sent to Tekoa for the wise woman who secured the recall of Absalom. The place is mentioned as one of the fortified cities of Rehoboam. The scenery of the neighbourhood is reflected in the prophecies of Amos, who was born and grew up among its heights and fields, for Tekoa was no fortress during most of its history, but only "a village in the centre of a purely pastoral district." Its inhabitants looked out, especially eastward, upon a very dreary land, all desolate and haggard, except in the spring-time, when a green mantle was spread

even across the broken hills of Jeshimon. It was quite possible for Amos to be among the shepherds (herdsmen) of Tekoa and yet cultivate his patch of sycomores in some low-lying oasis of the Judæan wilderness. The call of God reached him, not through a burning bush or in glorious vision, but "as it were, in the roaring of a lion," across the still air of the desert. "The Lord shall roar from Zion, and utter his voice from Jerusalem." And again: "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

Wilderness
of Tekoa.

East of the village stretched the Wilderness of Tekoa, up through which came the members of the league of Moabites and Ammonites and others who invaded Judæa in the reign of Jehoshaphat. They came up from Hazazon-tamar (which is Engedi) by the Ascent of Ziz. Jehoshaphat went out to meet them to the end of the valley before the wilderness of Jeruel. But "when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and behold, they were dead bodies fallen to the earth, and there were none that escaped." For the Lord had set liers in wait against them, and they had been smitten. A very likely thing to happen in such "a tangle of low hills and narrow watercourses," where ambushments of

desert tribes could work terrible havoc upon an army. Mr. Henderson thinks that probably they first quarrelled among themselves over the spoil or over the route, then fell upon each other, and after that were caught in the ambushes laid against them. After spoiling the camp and the dead bodies, the forces of Jehoshaphat assembled themselves on the fourth day in the Valley of Beracah, so named because "there they *blessed* the Lord." This is probably the fertile wady Arrub, at the top of the long ravine up which the invaders came from Engedi.

South-west of Tekoa and on the watershed road, 4 miles north of Hebron, is Beit Sur, the Beth-zur which Rehoboam strengthened for the defence of Judah, and the Bethsura so Bethsur. famous during the period of the Maccabean Wars. Twice the Syrians advanced upon the Judæan Plateau up the Vale of Elah, at the top of which stood this celebrated fortress. Judas drove them back the first time from its gates. The second time, they captured the stronghold and marched on along the plateau to the very walls of Jerusalem. Standing as it did at the head of Elah, all invaders by that avenue would have to reckon with Bethsur.

On a line running south from Hebron lay the The agri- agricultural villages of Ziph, Carmel, Maon and cultural villages.

Ziph.

Eshtemoa. Good pasture-lands extended all along this upper border of Jeshimon. Describing his ride from Hebron to Maon, Dr. G. A. Smith calls this line of route "the Ziph-Maon-Carmel plateau, very like a bit of higher and less fertile Aberdeenshire—rolling red ground, mostly bare, partly wheat and barley, broken by limestone scalps partly covered by scrub, and honeycombed by caves."¹ We read, in 1 Sam. xxiii. 14, that "David abode in the wilderness in the strongholds, and remained in the hill-country in the wilderness of Ziph." The exact place, "the hill of Hachilah," may have been the ridge el Kolah, 6 miles to the east of Ziph. It was probably here that Saul and his men came up with the fugitive and sought to encompass him round about and take him. But a messenger arrived telling of a sudden Philistine raid upon the hill-country. So Saul returned from pursuing after David, and David went and dwelt in the strongholds of Engedi. Ziph being undoubtedly the ruins and mound called Tell Zif, 4 miles south of Hebron, the Wilderness of Ziph will be the rugged, barren country to the east of it, falling away towards the Dead Sea cliffs. "The Wood (or Choresch) of Ziph," where Jonathan and David secretly renewed their covenant of

¹ G. A. S., p. 306 n.

friendship, may be Kh. Choreisa, recovered by Colonel Conder, about 2 miles south of Ziph.

We hear (in 1 Sam. xv. 12) of Saul at Carmel, the present ruin of Kurmul, 7 miles Carmel. south of Hebron. From this village Nabal's wife, Abigail, "of good understanding and of a beautiful countenance," set forth on her journey of entreaty to David, whereby she saved her husband's life and the lives of all his servants.¹ Nabal had his fields and other possessions here, though he himself belonged to Maon, the present Maon. Kh. Maun, a mile or so further south than Kurmul. The present village of Semua, still further south-west, is probably the Eshtemoa Eshtemoa. (R. V. Eshtemoh) of Josh. xv. 50, one of the cities of Judah given to the sons of Aaron, the priest. During David's wanderings, the men of Eshtemoa were on his side. Adoraim, a Judæan city of Adoraim. defence built by Rehoboam, is the present village of Dura, about 5 miles west of Hebron. It seems to be the same as Dura of Josephus and Adora of 1 Macc. xiii. 20.

¹ Dr. Smith speaks of David and his followers levying blackmail upon the farms of Nabal from the wilderness below, like the Bedouin of to-day. See G. A. S., pp. 306, 307.

CHAPTER X

THE EASTERN AND WESTERN BORDERS

PASSING reference has already been made to the eastern and western borders of Judæa. They must now be described in detail. The southernmost part of the Jordan Valley, together with the western shores of the Dead Sea, form the Eastern Border. Between this boundary and the watershed hills lies Jeshimon, or the desert, "piled up from the beach of the Dead Sea to the very edge of the Central Plateau." Looking eastward from almost any of the heights between Bethel and Hebron, the eye sweeps over this barren stretch of broken hills and ravines to the point where it falls away precipitously to the Valley of the Jordan or to the Dead Sea shore. Beyond this eastern gulf, like a "long purple wall rising out of its unfathomable depths," is the high background of the Moab hills, an almost unbroken line of upland plateau about as high as that upon which the observer is standing.

The
Eastern
Border.

The principal ways down to the Jordan across this desert converge upon the neighbourhood of Jericho. The northernmost runs from the main watershed road, past et Taiyibeh and Ain ed Duk, to Tell es Sultan. Another, starting from Bethel, passes Ai and Michmash, and then strikes along the northern slopes of the wadies Suweinit and Kelt, till it drops over the cliffs south of Jebel Kuruntul and reaches Jericho. The country between these two routes is for the most part barren, treeless and uncultivated, being only clothed with green and with wild flowers for a brief space of time in the early spring.

Two other important roads connect Jericho with the hill-country. One is the famous highway to Jerusalem. Keeping south of the wady Kelt, it ascends 1350 ft. in about 5 miles, to Talat ed Dumm,¹ the latter half of this rise forming the "Ascent of Adummim," on the border between Judah and Benjamin. Thence, after a short descent of 200 ft., there is again a steady and sometimes steep ascent all the way to the very outskirts of the Holy City. The total distance is about 18 miles, and there is a

¹ "Talat ed Dumm" = "ascent of blood" (or "red"), so called from the streaks of red marl in the limestone of the cliffs, rather than from the blood shed by robbers in the neighbourhood.

rise from beginning to end of some 3500 ft. Along this steep, wild pass, which is still at times haunted by robbers, there is no water until the foot of Olivet is reached, where the Ain Haud or Ain Shems (En-shemesh of Josh. xv. 7, xviii. 17) springs up to refresh the thirsty traveller. Jews of Galilee and Peræa used this weary approach, on their way to the yearly festivals. It was the route traversed by our Lord and His disciples when they went up for the Passover immediately preceding the Crucifixion. Somewhere along this way, the man in our Lord's parable of the Good Samaritan who was on his way to Jericho, fell among robbers, who, after stripping and beating him, departed, leaving him half-dead. Since those days, travellers from Jericho and pilgrims returning from the fords of the Jordan have times beyond number tramped or ridden these same hot, weary miles.¹

The other important way up from Jericho ran south as far as Neby Musa, where it struck south-west, past el Muntar, to the wady en Nar.

¹ The "pilgrim-way" from Jerusalem left the Kelt road at the bottom of Talat ed Dumm and passed wide of Jericho on the south to Kusr Hajlah. Another pilgrim route avoided Talat ed Dumm altogether, because of the steep gradients, and struck down to the ford *viâ* Khan el Ahmar and Neby Musa.

Crossing this valley, it continued westward to ^{Jericho to} Bethlehem, with a branch striking off north-^{Bethlehem.} west to Jerusalem. It was joined near Mar Saba by a road from Ain Feshkah, on the shore of the Dead Sea. These two ways from Jericho to Bethlehem, *viâ* Neby Musa and *viâ* Ain Feshkah, connect the fields around the latter town with the country east of the Jordan, especially that part of it which formed the territory of Moab. Probably David went down by one of these routes to Mizpeh of Moab, where he left his father and mother in the care of the king so long as he should himself be in hiding. Probably, too, by the same way a certain man of Bethlehem, because of famine in the land, went to sojourn in the country of Moab, he and his wife and his two sons. The name of the man was Elimelech and the name of his wife Naomi. Also along one or other of these routes, in all likelihood, Naomi returned, after the death of her husband and her two sons, with Ruth, her Moabitish daughter-in-law. The roads across this eastern portion of the province scarcely ever follow the line of the ravines for any considerable distance. They keep rather to the ridges between the valleys, which are, for the most part, narrow, deep and winding, often trackless and impassable.

Jericho.

Jericho, 'city of palm trees' from the time of Moses to the period of the Crusaders,¹ lay two miles out from under the cliffs, on the open plain. The ruins extend backwards from Eriha towards the gorge of the Kelt, and northwards to a point beyond Ain es Sultan. It is almost certain that *Joshua's* Jericho occupied the site of Ain es Sultan or the Fountain of Elisha, about $1\frac{1}{2}$ miles from the present village. The spring comes out from the tell or mound, on its eastern side, beneath piles of broken stones, into a shallow reservoir, whence it is conveyed by a number of channels to irrigate the ground between the tell and Eriha. Upon and around this largest of the seven mounds in the neighbourhood, the earliest city of Jericho was probably built. *Roman* Jericho lay further south and west, nearer the Kelt, in all probability on the site of the two mounds now called Tellul abu el Aleik. In such a position, it would cover the road down from Beit Gubr or Qubr, which seems to be the place where Herod's citadel called Kypros stood, on the hill behind the city. In the later Crusading period, the

¹ Palm groves are not heard of after the eighth century, though palm trees still flourished in the days of the Latin Kingdom. "The last palm was seen by Robinson in 1838: it is now gone."

town is always mentioned as distinct from the fountain, so that probably the present Eriha represents the site of the *Crusaders'* Jericho. The tower at Eriha is usually dated from that epoch. The mounds in the immediate neighbourhood appear to be formed by the crumbling away of towers or strongholds built of sunburnt bricks.

The earliest mention of Jericho shows us the soldiers of Israel camped in the neighbourhood, in the days of Balak, king of Moab. Here also Moses and Eliezer numbered the people under their care. A little later, when Joshua began his invasion of the western hill-country, he sent spies from Shittim to view Jericho, for it lay right in the path of his approach to the Land of Promise. It was a walled city, ruled over by a king, and a place of great wealth in comparison with other Canaanite strongholds. The story of its siege and fall, so graphically told in Josh. vi., is but an epitome of the greater part of its history, which is a long chronicle of defeats. Though strongly placed to resist attack from the east, Jericho scarcely ever stood out against a resolute assault. After its conquest and demolition by Joshua, it seems to have remained in ruins or at any rate in obscurity till the days of Ahab, when it was rebuilt by Hiel of Bethel.

Its early
history.

“He laid the foundation thereof with the loss of Abiram his firstborn, and set up the gates thereof with the loss of his youngest son Segub, according to the word of the Lord which he spake by the hand of Joshua, the son of Nun.” We find Elijah at Jericho, on his way to the plains across Jordan, where he was taken up in the chariot of fire. Sons of the prophets were in residence there at the time. Considerably later on, Nebuchadrezzar pursued King Zedekiah and his men of war, who had escaped from Jerusalem, as far as the Plains of Jericho, where he defeated them in battle, slew the king’s sons and carried away the king himself blinded to Babylon.

Jericho in
N.T. times.

Passing over into N.T. times, Jesus came to Jericho on His way up to Jerusalem for the last Passover. As He and His disciples drew nigh unto the city, a certain blind man sat by the wayside begging. In response to his repeated cry for help, Jesus restored his sight. As He passed along the streets, He came across Zacchæus, a chief publican, and went in to lodge with him. On His way out of the city, He also wrought a miracle of healing upon two blind men who were by the wayside.¹

¹ See G. A. S., p. 267 n. “Zacchæus was either connected with the imperial farms, or sat in this border town at

Herod the Great had by this time done much to strengthen and beautify Jericho. Among his buildings were a palace, baths, theatres, and the fortified citadel of Kypros. Archelaus further extended and embellished the place, so that it became one of the stateliest and wealthiest cities in the country. It was the home of a large number of priests and Levites, whose duties lay chiefly in Jerusalem. Josephus has many references to the city. He speaks of its excellent gardens thick set with trees, its palms, its balsam, its cypress trees, and its plentiful and luscious fruits. The causes of this great fertility were to be found in the warmth of the air and the abundance of the waters. The plain was so badly scorched in midsummer that only those who were obliged to do so remained in it. The inhabitants could only wear linen on their bodies, even when snow lay on the higher ground of Judæa. Herod's palace in the city was mainly used as a winter resort. Such extreme heat is only what might be expected in a region lying 800 to 1100 feet below sea-level and shut in from all the breezes by high mountain ranges.

receipt of custom—more probably the former, since he proposed to restore the money he had exacted—a task impossible to a mere tollkeeper with a passenger constituency."

Though the Plain of Jericho was amongst the most fertile in Palestine, cultivation declined after the fourth century. The city revived once and again, but gradually became more and more neglected, until at present the only remains of the once proud and stately city are "a few mud huts and a tower on the edge of a swamp."

The Plain
of Jericho.

Behind Jericho is the rocky base of the western mountains, forming a line of cliffs broken by the gorge of the wady Kelt. Jebel Kuruntul (the Mons Quarantania of later writers), a sort of outpost of the hills, $1\frac{1}{2}$ miles north of the gorge, has been pointed out from the twelfth century onwards as the scene of our Lord's Fasting and Temptation. Two chapels containing frescoes and inscriptions are built against the cliffs. On the summit are the remains of a fortress. The precipices are burrowed with the caves of hermits, who settled in the region as early as the fifth century and still occupied it in the thirteenth. South of the Kelt gorge the cliffs subside, to reappear beyond the wady Kueiserah and run on past Ain Feshkah to the south end of the Dead Sea.

East of Jericho, the roads from the hill-country run down across the plain to the

Jordan, where the principal ford is Makh. el Hajlah, the ancient Beth Hoglah and bathing-place of pilgrims, near the junction of the Kelt. Between Jericho and el Hajlah the plain becomes barren, and the salt soil is covered only by low bushes of the alkali plant. A sudden descent of the Ghor about 4 miles east of Eriha leads to the Zor, which extends about $1\frac{1}{2}$ miles to the river bank. The river itself has an average breadth in its last 10 miles of 30 yards. The banks are as a rule steep, and the water is almost hidden by a jungle of canes and tamarisks. The scene of our Lord's baptism has been placed at three of the fords in this locality,—at the Hajlah ford, at a point near Kusr el Jehud, and at el Ghoraniyeh, a little further north.

From the time of Justinian, the Plain of Jericho began to be covered with monastic edifices. The famous convent, whose ruins are to be seen at Kusr el Jehud, is mentioned by nearly every mediæval traveller. It was destroyed in the twelfth century, but quickly rebuilt. The site was occupied, as far back as the sixth or even the fifth century, by the Monastery of St. John near the Jordan. The chapel of the convent is subterranean. An aqueduct, running all the way across the

Fords of the
Jordan.

Ruins in
the Plain.

plain from Ain es Sultan, carried water to the splendid cistern still visible and in almost perfect condition. Kusr Hajlah is an even finer monument of these early Christian times. The ruins include a large and a small chapel above ground, and a third in the vaults below. The whole establishment is surrounded by a wall almost perfect on three sides, but destroyed on the north. Curious frescoes belonging to two distinct periods have been found, and the cells are covered with crosses and other religious signs. Several other groups of ruins occur on the plain, showing how sacredly this ground about Jericho and the Jordan fords was regarded in early Christian and mediæval times.

Gilgal.

The first camp of Israel on the west of Jordan was at Gilgal, where twelve stones from the bed of the river were set up, and where the rite of circumcision was re-established. About $3\frac{1}{2}$ miles from the principal ford of the Jordan and about 3 from Jericho, is the pool known as Jiljulieh. There are no extensive ruins, only scattered stones and a number of very ancient, seemingly artificial mounds. Here probably stood Gilgal of the Camp, in the Plain of Jericho. The name may well have been given to it from the stone circles in the locality, used by the

Canaanites for purposes of worship. This position was so good for attack and defence that it became Israel's fixed camping-ground, till "the land rested from war." From this same Gilgal, Ehud turned back to kill Eglon of Moab, who was cruelly oppressing the Hebrews. Samuel used to visit it on his official round, and it was the anointing-place of Israel's first king. Here, too, the people of Judah made their second submission to David. After the Disruption, it fell to the Northern Kingdom. Whether the Gilgal of Amos and Hosea be this place or the one not far from Shiloh is uncertain. Dr. Driver thinks the Gilgal of Josh. xv. 7 and xviii. 17 cannot be Gilgal of the Camp, but must be some prominent landmark between Jerusalem and Jericho, perhaps somewhere above or about Talat ed Dumm.

Not far south of the copious spring of el Feshkah, the wady en Nar or Kidron breaks through the cliffs and enters the Dead Sea. This wady, taking its rise on the north-west of Jerusalem at the foot of Scopus, runs down between Moriah and Olivet, past Siloam, to the junction of the wady Rubabeh (or valley of the son of Hinnom) at Bir Eyub. Thence it passes southward, leaving Bethlehem a good way off on

Mar Saba.

the right, and turning sharply eastward follows a deep, rugged channel away across Jeshimon to the Dead Sea. The monastery of Mar Saba overlooks one part of the ravine. Belonging to the Greek monks, this famous religious house was restored and enlarged by the Russian Government in 1840. The settlement dates as far back as the fifth century. There are many rock-cut caves in the south face of the cliff on which the convent stands. "Here really out of the world the solitary hermits sat in the rocky cells which were their tombs: here in the awful prison of the Mar Saba monastery men are still buried, as it were, alive without future, without hope, without employment, with no comradeship save that of equally embittered lives."¹ Perhaps few spots in Palestine leave so deep an impression of loneliness and desolation upon the mind.

Zuk.

A little to the west of el Muntar, on the north side of the Kidron Valley, is Bir es Suk, which may well be the place Zuk, where the scapegoat was thrown from the top of the high mountain. On the Day of Atonement the high priest stood in the Temple court, clad in garments of white linen, with two he-goats as a sin offering and a ram as a burnt offering, for

¹ Conder's *Palestine*, p. 37.

the congregation of Israel. He then cast lots upon the two goats. One was for Jehovah, to be killed as a sin offering. The other was for Azazel (the evil spirit of the desert), to be sent alive into Jeshimon. To the horns of the latter was tied a scarlet cloth, tongue-shaped, and, after confessing over it the people's iniquities, the high priest sent it away across the desert by special messenger to Zuk, which, if it be the ridge of el Muntar, is about 12 miles from the Temple.

Still further south, at the point where wady Areijeh breaks through the Dead Sea cliffs, is Ain Jidi ["the spring of the wild goat"] or Engedi, from which roads up to Hebron and Engedi. Jerusalem start. After climbing what is little better than a rocky staircase from the village on to the plateau, the road divides. One branch runs north-west along the wady Husaseh past Herodium and Bethlehem to Jerusalem. The other and the most frequented route passes south-west to Carmel and Yuttah and thence north to Hebron, thus affording a comparatively easy line of communication between Engedi and the neighbourhood of Hebron. Probably David often used this way when passing from the Central Plateau to the strongholds of the wilderness and of the Dead Sea shores. The

fertility of Engedi in contrast with its wild and desolate surroundings always impresses the travellers who visit it. We read of "the rush of water," of "gardens of cucumber and melon," of "a broad fan of verdure." From a spring 610 ft. above the level of the Dead Sea, water pours down the steep sides of the bank and irrigates the ground below. Though there are now no vineyards, this was not the case in Crusading times, any more than at the very much earlier period when "The Song of Songs" was written. The writer of this beautiful love-poem says, "My beloved is unto me as a cluster of henna-flowers in the vineyards of Engedi." Palm trees and balsam grew in the neighbourhood in the days of Josephus.

Its history.

The older name of the place, Hazazon-tamar (= "Hazazon of the palm"), occurs at a very early point of history in connection with the account of Chedorlaomer's expedition into Southern Palestine. He and the kings with him, after having smitten the Emim and Horites on the east of the Dead Sea, passed round the south end of this sea and up its western shore as far as Hazazon-tamar, where they encamped prior to the attack upon the kings of Sodom and Gomorrah in the Vale of Siddim. Much later, David dwelt for a time in the strongholds

of Engedi. Perhaps some of the ruins still to be seen in the neighbourhood are remains of these early strongholds. After another long interval, we read once more of Engedi in connection with the league of Moab and Ammon against Jehoshaphat. The army of this league came up from Hazazon-tamar by the Ascent of Ziz, and met its fate at the end of the valley—before the wilderness of Jeruel.

Five hours' ride south from Engedi brings the traveller to Sebbeh, an isolated rock down by the seashore, on the summit of which are the ruins of the ancient fortress of Masada, built Masada. by Jonathan Maccabeus and strengthened by Herod the Great. Herod added a wall all round the plateau, a palace, many reservoirs of water, extensive stores of wine, oil, pulse and dates laid up in caverns, and large quantities of weapons of war. A century later, Masada fell into the hands of the Sicarii under Eleazar, and became their last stronghold against the Romans, after the fall of Jerusalem in A.D. 70. The story of the siege by Sylva should be read in the vivid pages of Josephus. The Jewish defence is one of the most thrilling and heroic in history. The wonderful rock fortress rises 1200 to 1500 ft. or more above the plain on every side except the west, where the level

drops some 400 ft. on to a promontory connecting the rock with the hills behind. It was on this promontory that the Roman general built his bank of earth and then on the top of that another bank of great stones compacted together, and above these a tower, plated with iron, from which the rams and other engines of war could be brought to bear upon the wall of the fortress. Previous to this, Sylva had built a wall of some 3000 yds. all round the hill, and two fortified camps. This long wall can still be traced throughout its entire length. There are extensive remains, on the summit, of Herodian buildings, with a few that belong to the later Byzantine period.

Western Border

Western
Frontier.

The Western Border of Judæa is not quite so easy to define and describe as the Eastern. It lay along the line of valleys between the Shephelah proper and the hill-country of Judah. North of the wady Malakeh, the Central Range falls by a series of terraces on to the Plain of Sharon, or, to express the same feature in another way, the foot-hills lead up by steps to the mountains behind. South of Malakeh, "the highland is divided from the lowland hills

by a succession of valleys running north and south or in a meridional direction.”¹ North of Ajalon, this series of dividing valleys begins with the wadies Muslib and Mikteleh. The line is broken in the neighbourhood of Yalo, but continues, on the other side of a low watershed, along wady el Ghurab, till it falls into wady es Surar. Below Surar the wady en Najil carries on the line due south across the next great defile, the Vale of Elah (wady es Sunt), into the bed of wady es Sur, along which it runs still further south, till the south-westerly bend begins. From this bend onward as far as Kh. Khuweilfeh the separation is less clear than further north, but still sufficiently distinct. At Kh. Khuweilfeh there is a sharp turn westwards, and the line keeps almost due west, along the wadies Khuweilfeh and Sheriah, till the sea-coast is reached, a little south of Gaza. Recent researches seem to establish the existence of this long line of separating valleys, which thus forms “a great fosse planted along the ramparts of Judæa” on its western side, and makes clear a good deal that would otherwise be unexplained in the history of the relations between the inhabitants of the mountains and the dwellers

¹ Trelawney Saunders' *Introduction to the Survey of Western Palestine*, p. 231.

among the foot-hills and on the plain. All down the *east* side of this trench runs the "close and lofty barrier of the Central Range, penetrated only by difficult defiles, its edge turreted here and there by a town, giving proof of a tableland behind;" while, all down the *west*, extend "the low scattered ranges and clusters of the Shephelah, with their shallow dales and softer brows, much open ground and wide passes to the sea."¹

Ways up
and down.

An important feature in the description just quoted is that mentioned last—the "wide passes to the sea," running east and west across the Shephelah. These broad valleys, starting from the coast and passing important cities of the plain, strike between the scattered groups of hills into the 'great fosse' just described. Crossing it and keeping still eastward, they penetrate the mountains of Judæa, in the shape of steep passes, up on to the top of the plateau. These avenues have formed the main lines of passage from the seacoast to the heart of Judæa all along the centuries. They have served as ways up and down for ordinary travellers, merchant caravans and armies of attack and defence, becoming especially prominent as the scene of military encounters during the border wars of Philistines and

¹ G. A. S., p. 206 f.

Israelites, the conflicts between the Syrians and the Maccabees, and the campaigns of the Crusaders against Saladin. Many of the most famous events and struggles of Jewish history took place on this western border of Judæa, and some of the most interesting historic sites in the province lie around the points where the cross valleys strike the border and begin to climb the central heights.

The northernmost of the Shephelah valleys is that of es Selman, the famous Vale of Ajalon. Valley of Ajalon. The Ajalon Valley proper is the open basin to the north of Yalo coming down from the neighbourhood of the Beth-horons. It is more than 2 miles wide, and forms a very clear beginning for the division between the low hills and the Judæan mountains. Its present name is the Merj Ibn Amir. Three ways to the neighbourhood of Gibeon and Jerusalem lead up from it along ridges running eastward between ravines. The middle one follows wady Selman up to the Central Plateau at Gibeon. North of this is the famous Beth-horon route, also emerging near Gibeon. South of it the way ascends rapidly past Beit Likia (1600 ft.) and el Kubeibeh (2570 ft.) to Jerusalem. One or other of these avenues has always formed the easiest approach for invading armies to the hills

about Jerusalem, and also the most usual way down for Israelites to the cities and towns of the plain and seacoast.

Times beyond number, the tides of battle have flowed and ebbed about Yalo, the ancient *city* of Ajalon, situated at the south end of the vale. Originally a stronghold of the Amorites, it fell to the lot of the tribe of Dan. But the Amorites were too strong for the new-comers, and forced them back into the hill-country. In spite, however, of these early Canaanite successes, the hand of the House of Joseph eventually prevailed, so that the original inhabitants became tributary. This Ajalon is to be distinguished from the other Aijalon, where the judge Elon was buried, away north in the land of Zebulun.

Not far from Yalo to the west lies Amwas, the Emmaus Nicopolis of the Apocrypha and Josephus. The ruins still to be seen on the north side of the village show that in former times the place was of considerable extent. Here the second main battle of Judas Maccabeus with the Syrians under Ptolemeus, Nicanor and Gorgias was fought and won. It was a great deliverance for the Jews, who went home and sang a song of thanksgiving and praised the Lord of heaven. They took back with them

Ajalon.

Emmaus
Nicopolis.

great spoil of gold and silver and blue silk and purple of the sea. Bacchides strengthened Nicopolis with high walls and gates and bars. This Emmaus in the far west can hardly be the Emmaus of Luke, for reasons already given (pp. 29, 30).

Leaving the Vale of Ajalon, we come, a little further south, to the second main avenue of approach to the Judæan highlands, the wady es Surar or Vale of Sorek, along which the present railway from Jaffa to Jerusalem runs. Vale of Sorek. At the point where it crosses the 'fosse,' where also the wady el Ghurab runs in from the north-east and the wady en Najil from the south, lies the village of Artuf, on a low hill in the middle of a wide opening among the hills. This is the heart of the Samson country and the neighbourhood of what was probably the Camp of Dan. Quite a number of prominent biblical sites lie around—in particular, Eshtaol (now Eshua) and Zorah (now Surah), lying 2 miles apart on the northern and north-western slopes of the plain; Beth-shemesh (Ain Shems) on the south-east of Zorah; and not far off, on the heights to the east, Kiriath-jearim (now Kh. 'Erma).

From the description in Josh. xix. 40–48, it would seem that the territory of the tribe of

Camp of
Dan.

Dan lay west of that assigned to Benjamin, and consisted mainly of the country between and around the vales of Ajalon and Sorek, as far west perhaps as the coast-line. It was a small inheritance, and not an easy one to conquer or to hold. So it is not surprising to find the original inhabitants too strong for the invaders, and successful in keeping them back from the plain and confining them to the narrow limits of the region about Zorah and Eshtaol. This very restricted district, however, was too cramped and exposed for permanent settlement. So before long, the Danites migrated in a body from the Mahaneh (= "camp of") Dan¹ to the far north, where they settled finally at Laish, among the sources of the Jordan, building there a new city and calling it Dan after the name of their father.

Zorah.

It was at Zorah, the present Surah, that Samson, son of Manoah, was born. Here the boy grew up, with the blessing of God resting upon him and evidence all round of Philistine oppression. The chief cities of the enemy lay not far away, just across the low hills, on the southern Maritime Plain. One of the first of Samson's exploits is the slaying of the lion.

Timnah.

This took place in the vineyards of Timnah,

¹ See D. B., vol. iii. p. 214.

whither he had gone to visit the Philistine woman whom he desired for his wife. This Timnah seems to be the present Tibnah, about 4 miles south-west of Zorah, on the south side of the Sorek Vale. It lay some 400 ft. lower than Zorah, so Samson is correctly said to have gone *down* to it, just as the Philistines would and did come *up* to it from the still lower-lying cities of the plain. To Ashkelon would be a journey of some 25 miles across the foot-hills and the plain to the coast. This Timnah is not to be confused with the Timnah of Josh. xv. 57, which lay west of Bethlehem on the Judæan Plateau.

After slaughtering the Philistines who came up and burnt to death the woman of Timnah and her father, Samson went down and dwelt in the cleft of the Rock Etam. It is scarcely Rock Etam. possible to identify this rock with certainty. Colonel Conder and the Rev. A. Henderson consider Beit Atab, 5 or 6 miles east of Zorah, among the Judæan mountains and a little to the south of the Surar Valley, a possible site for the rock. Samson could hardly be said to go *down* to this place of refuge either from Timnah or from Zorah, though he may have gone down into the chasm or long narrow cavern which is found here. "This remarkable

cave of refuge is 250 ft. long, 18 ft. wide and 5 to 8 ft. high. At its north-east extremity there is a rock shaft 10 ft. deep leading down from the surface of the hill.”¹ The place of Samson’s next exploit is equally uncertain. When the men of Judah brought him bound to Lehi, intending to hand him over to the Philistines, we read that the Spirit of the Lord came mightily upon him so that he rent the ropes and bands by which he was tied, and, taking up the jawbone of an ass, smote a thousand of the enemy therewith. Lehi and En-hakkore probably lay close together and along the northern or southern slopes of the wady Ismain.² After Samson’s death, his body was brought up from Gaza and buried between Zorah and Eshtaol, in the burying-place of Manoah, his father. He had judged Israel twenty years.

There is little doubt as to the position of

¹ The German explorers propose Arak Ismain, a cave in a rock on the north of wady Ismain. Dr. G. A. Smith considers this a plausible suggestion. See an article by Rev. J. E. Hanauer in *P.E.F. Quarterly Statement*, April 1896, in support of Arak Ismain: “The Arak and its cave form a fastness that completely and remarkably satisfies all the requirements of the Bible story.”

² Mr. Henderson says (p. 110) that Ramath-lehi, “the jawbone height,” may be one of the prominent hills on either side of the ravine, such as Kh. Sammunieh. En-hakkore may be Akur.

Beth-shemesh at Ain Shems, 2 miles south of Beth-Zorah. The place lay on the north border of ^{Beth-shemesh.} Judah and was one of the cities given to the sons of Aaron. We read of it as a halting-place of the Ark on its journey from Ashdod to Kiriath-jearim. The Philistines had captured this sacred object in a battle fought somewhere near the head of the Sorek Valley and had carried it off to Ashdod. But when the affliction with tumours broke out, they at once attributed it to the presence of the Ark, which was promptly removed to Ekron. But the Ekronites refused to receive it, and sent it on to Beth-shemesh in a cart drawn by two milch kine, which slowly wended their way along the high road between the hills, lowing as they went, till they came to the border of Beth-shemesh. Now the men of Beth-shemesh were reaping their wheat-harvest in the fields of the valley. Lifting up their eyes, they beheld the Ark, and rejoiced to see it. It was set down by the great stone in the field of Joshua, and burnt sacrifices were offered to the Lord. But the men of the place seem to have profaned the sanctity of their newly recovered treasure. So the Lord smote them, and they made haste to part with the Ark to the people of Kiriath-jearim, who came and fetched it up to the house of

Abinadab on the hill (or Gibeah). Later on, during the years of the Divided Kingdom, the armies of Jehoash of Israel and Amaziah of Judah faced each other in battle at Beth-shemesh. Judah was put to the worse before Israel and fled every man to his tent. In the days of Ahaz, when Philistines invaded the cities of the lowlands and of the south of Judah, Beth-shemesh was among the places captured. It was these Philistine attacks, together with inroads of Edomites, that drove Ahaz to seek the help of Assyria; for Judah was brought very low in these disastrous years.¹

Kiriath-
jearim.

Mention has just been made of Kiriath-jearim. It was the halting-place of the Ark for the sixty or seventy years that elapsed before David went down and brought it up to Jerusalem. We read that the Beth-shemites said to the men of Kiriath-jearim, "Come ye down and fetch it up to you." Evidently, then, Kiriath-jearim was a few miles away from Beth-shemesh, on *higher* ground. The most suitable locality seems to be Kh. 'Erma, 4 miles up the valley to the east, though a good deal can be said for Kuryet el

¹ Two other places bearing the same name occur in the O.T. —Beth-shemesh of Naphtali, in Upper Galilee (in Josh. xix. 38), and Beth-shemesh of Issachar (in Josh. xix. 22). Both remain unidentified.

Enab or Abu Ghosh, among the hills to the north-west of Kh. 'Erma. In the fifth century, Abu Ghosh was the accepted site. Robinson adopted it, and it was generally received till the numerous difficulties in the way led to the suggestion of Kh. 'Erma, which is strongly supported by Colonel Conder and Mr. Henderson. Other names for the place in the O.T. are Kiriath-Arim, Kiriath-Baal, Baalath-Jehudah and Gibeah. At Kh. 'Erma there are traces of an ancient high place—a broad platform of rock with a small cave under it—probably sacred at first to Baal and afterwards used for the altars of Baal and Jehovah side by side. This may explain the name Baalath, while Gibeah or hill describes the central knoll on which are the ruins of 'Erma—a name which preserves the principal letters of Arim or Jearim. The chief objection to Kh. 'Erma is the distance at which it places Kiriath-jearim from the other cities of the Gibeonite league. Apart from this, at 'Erma are to be found in a remarkable manner the numerous requisites of the site. "The name, the position, the character of the ruin, the view thence, the surrounding thickets which half cover the site, the situation close to the edge of the higher hills and to the mouth of the great gorge, the proximity to Beth-shemesh and the

relative positions of Chesalon and the Mahaneh Dan,—all seem to agree in fixing 'Erma as the true site of the important boundary town where the Ark was kept for twenty years."¹

Riding south along the road that runs parallel with the wady Najil, the third of the main valleys crossing the Shephelah is soon reached—the wady es Sunt or Vale of Elah. Here again there is a broad plain with a junction of streams, at the point where wady es Sunt curves round southward into the wady es Sur and is joined from the east by wady Jindy, which comes from the hills in the neighbourhood of Bethlehem. Here Saul and his army were encamped against the Philistines when David was sent down from Bethlehem with parched corn and loaves for his brethren, to see how they fared. Here probably took place the encounter of the young shepherd with the Philistine champion, Goliath of Gath, whose repeated challenges had been received by Israel in silence and fear. Traces of the names Socoh and Ephes-dammim are to be found in Kh. Shuweikeh and Beit Fased, which lie close together on the Philistine side of the valley. Col. C. R. Conder says the 'emek' or broad

Vale of
Elah.

¹ It was kept longer than twenty years, if it remained till David carried it up to Jerusalem. Probably the twenty years mentioned are years of neglect.

valley has in the middle of it the 'gai' or narrow channel, which is probably the one that separated the two armies. Few sites so admirably fit the requirements of the narrative and the conditions of that border warfare which was so long waged between Philistines and Israelites.

David's triumph over the Philistine chief and subsequent achievements made him quickly the most popular figure in Israel. It was said that Saul had slain his thousands, but David his ten thousands. This made Saul very wroth. Jealousy and hatred took possession of his weak mind, and he began to seek an occasion for getting rid of his young captain. So David had to flee for his life and take refuge on the borders of Judah. The course of his early wanderings is not altogether easy to trace. Naioth, Nob and Secu remain still unidentified, though suggestions of sites for two of them have been offered.¹

There is not the same difficulty, however, in the case of Adullam, whither David fled from Achish, king of Gath, where "every one that was in distress and every one that was in debt and every one that was discontented gathered themselves unto him, and he became captain over

¹ Nob is sometimes placed at Scopus, and Secu at Kh. Suweikeh, 7 or 8 miles further north.

them." The Crusaders fixed upon Khureitun, near Tekoa, where they found a great cave, sufficiently large (as they thought) to meet the requirements of the narrative, and not too far from Bethlehem. But Adullam can hardly be on the eastern side of the Central Plateau. The cave and the city were evidently on the same site, in Judah, yet beyond its *western* border, within the Shephelah, near Jarmuth and Shocoh, not far away from Mareshah, and somewhere between Gath and Bethlehem. These and other requirements of the Scripture references are met by the ruins of Aid-el-ma, about 2 miles up the wady es Sur, on its western side, at the point where a passage opens through the low hills. There is no large cavern here, but there are many smaller caves such as are more likely to have been used by David's outlaw companions, as they are certainly now used by the peasants, in preference to the larger places of retreat, which are always cold and damp, need more light and are the haunt of scorpions and bats. Aid-el-ma would be just the stronghold needed by David and his 400 followers, and it is in the very region of his wanderings. Adullam is mentioned several times earlier than the time of David. Judah went down from his brethren and visited a certain Adullamite whose name

was Hirah. Later on, Joshua and the Israelites smote the king of Adullam, along with a number of other Canaanitish rulers of the land. Very much later, the name of Adullam occurs in the list of the fenced cities of Rehoboam.

From the hold of Adullam David went up into the land of Judah. While there, he heard that the Philistines had attacked Keilah and **Keilah**. were robbing its threshing-floors. Putting himself at the head of a sufficient force, he went to Keilah and fought with the Philistines, slaying them with a great slaughter and bringing away their cattle. Saul heard of this victory and called together an army to besiege David, in Keilah. But David arose in time and got away safely. This Keilah is probably Kh. Kila, on the wady es Sur and to the south of Adullam. It was a city of gates and bars, and a place of considerable importance both before and after, as well as during, the lifetime of David. At this point in his wanderings, David appears to have left the western border of Judæa and to have crossed the Central Plateau to the district of Jeshimon, where he managed to elude the vigilance and attacks of the king, till the next change of retreat, which sent him for refuge to the country of the Philistines.

The two remaining valleys of the Shephelah

Wadies
el Hesy nad
el Jizair.

are the wadies el Afranj and el Hesy or Jizair. A few places of importance lie along their course, which will be described in the next chapter. Several of the places already mentioned really lie within the boundaries of the Shephelah; but they are connected so closely with the history of Judæa and lie so near to its western border, that they are perhaps more appropriately discussed here.

CHAPTER XI

THE HOLY CITY

FEW cities have been so often described as ^{The City of God.} Jerusalem, the City of God, the holy place of the tabernacles of the Most High. Jewish writers are never tired of singing her praises and celebrating her glories, and the inhabitants loved the very stones of her streets. She was for every true son of Abraham "beautiful in elevation, the joy of the whole earth." God had made Himself known in her for a high tower. She was the mountain which Jehovah had desired for His own abode. Stanley speaks of the city as "the metropolis of Judah—of the Jewish monarchy—of Palestine—in one sense, of the world." And capital city of the world Jerusalem has become, in the sense of Isaiah's great prophecy: "It shall come to pass in the latter days, that the mountain of the Lord's house shall be established at the head of the mountains, and shall be exalted above the hills;

and all nations shall flow into it. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." God chose Judah and Jerusalem to receive, and then to spread abroad, the truth concerning Himself. As Athens gave philosophy, and Rome legislation, to the world, so Jerusalem gave the true religion. "Ye are my witnesses," saith the Lord, "and my servant whom I have chosen, that ye may know and believe me, and understand that I am he," and that by virtue of this knowledge "ye may be for a light to the Gentiles, that my salvation may be unto the end of the earth." This great world-task raised Israel to the first place in history, and through it Jerusalem won her right to be called among the cities of the world "*the Holy City*." As the city of God, as the capital city of the Jewish nation, as the scene of some of the greatest events of history, and pre-eminently as the place of our Lord's Death and Resurrection, Jerusalem has a unique claim upon our thought and veneration. And it should not be forgotten that the Holy City of the Jew and of the Christian is also a holy city for the Mohammedan, second only in sanctity to Mecca itself.

Jerusalem has been compared, among the great cities of the ancient world, with Rome.

Each stood upon its own group of hills, each had space for expansion on the surrounding slopes and levels, and each was protected by a nearer and a more remote circle of hills. But while Rome lay "in a well-watered plain leading direct to the sea," Jerusalem was built high up on the central tableland of Western Palestine, at a distance from the sea and on a site ill-supplied with water, comparatively barren, and without any particular beauty of situation. Security, however, rather than beauty or even fertility, was the requisite for a capital city in the days when Jerusalem was founded, and the site chosen by David for his chief city was "admirable for defence" by reason of the deep ravines that encircled it on three sides. It was the valleys of Hinnom and the Kidron, together with the depression between the two principal hills, that made Jerusalem, enabling her to become a permanent stronghold and sanctuary. The position was also a central one for the Southern Kingdom, being on the border-line of Judah and Benjamin, and on the topmost ridge of the Western Range, midway between Esdraelon and the Negeb. Travellers complain that the Jerusalem of to-day is disappointing to the eye, unless it be first seen from the top of Olivet on the east. But the associations of the place are so ancient,

Position of
Jerusalem.

so numerous and so sacred, that it will always have a glory surpassing that of any other city of the world.

The ancient
city.

Ancient Jerusalem covered a much greater extent of ground than that enclosed within the present walls, and the present buildings convey no idea at all of the grandeur of those that adorned the hills in the days of Solomon and of Herod. Nor does the dirty modern town, with its "crooked and badly-paved streets," in any way resemble the stately city upon which our Lord looked, as He approached its walls on His way up from Jericho to keep the Feast of the Passover for the last time, just before His Crucifixion. Even the contours of the whole site have been altered by the levelling of summits and the repeated filling-in of the valleys, either artificially or as a result of the many sieges and conflagrations which the city has undergone. During the reign of Herod the Great, it is probable that "no city of the East except Antioch, no city of the West except Rome, equalled the external splendour of Jerusalem."¹ Pliny calls it "*Hierosolyma longe clarissima urbium Orientis, non Judææ modo.*"

Names of
the city.

One of the earliest references to Jerusalem describes it as a city of the Jebusites, while

¹ Stanley's *Sinai and Palestine*, p. 183.

another calls it *Jebus*, suggesting that this was the earliest name. But it seems more likely that Jebus is a later derivative from the name of the Canaanite inhabitants.¹ Among the Tell-el-Amarna tablets (*circa* 1400 B.C. or earlier) are several from the governor of Jerusalem, Abdicheba by name, to the Egyptian Court. Canaan was at this time subject to Egypt, and many of its towns were under rulers appointed by the Pharaoh and held by garrisons of Egyptian soldiers. In these letters there is no trace whatever of any name corresponding to Jebus. The name actually used is *Uru-salim*, 'city of Salim' (or 'peace'), which of course carries back the name Jerusalem to a period earlier than the incoming of Israel under Joshua. Some writers think that probably Salem or Shalem was the very earliest name, that this was afterwards lengthened to Uru- or Jeru- salem, and that perhaps Jebus was an early alternative description. When the Emperor Hadrian rebuilt Jerusalem, somewhere about A.D. 135, he called the new capital with its seven quarters and many buildings of heathen fashion *Aelia Capitolina*, from his own name Aelius Hadrianus and that of Jupiter Capitolinus to whom a statue was erected on the site of the ancient

¹ See Moore on Judg. xix. 10.

Temple. The name *Beit-el-Mukaddas* (= "the holy house") occurs between the twelfth and thirteenth centuries. To-day the city is known by the Arabic name *El Kuds esh Sherif* (= "the holy, the noble") or *El Kuds* simply.

The ancient
site.

In regard to its site, Jerusalem has undergone comparatively little change across the centuries of its long history. The outlines of the hills and valleys have been altered repeatedly by levellings of heights, by filling in of depths and by various artificial modifications. But the original contours have been recovered, principally by the careful explorations of the Engineers sent out by the English Palestine Exploration Fund. Their investigations show that the city stands to-day where it has stood from the earliest times, on two sloping spurs, a western and an eastern, thrown off in a south-easterly direction from the eastern edge of the main watershed of Judæa. The exact geographical position of the city is in latitude $31^{\circ} 46' 45''$ N., and in longitude $35^{\circ} 13' 25''$ E., 32 miles (as the crow flies) from the Mediterranean Sea and 22 miles from the Jordan. A third spur runs round the north and east of the two which carry the city, and forms on the east flank the ridge of Olivet. Of the two principal spurs, "the western mountain is much the larger and

higher. As it leaves the watershed it goes first in a south-east direction and then contracts into a very narrow neck, beyond which it expands again and reaches due south, terminating in a sudden and inaccessible precipice." The narrow neck of high ground just referred to separates the top of the west recess of the Tyropœan Valley (which probably had its bed underneath the present David Street) from the main western Valley of Hinnom. The eastern spur "is very much, indeed almost exactly, of the same form" as the western, only on a smaller scale. "Its true form has been entirely concealed, and its apparent size enlarged, by the filling up of the hollows at its neck and by the construction of the great artificial temple-platform on its southern half."¹

Down the east flank of the eastern spur ran the depression usually known as the Valley of the Kidron, which served as a deep trench between the outer rampart of Olivet and the inner defence of the city's own wall. Between the two main spurs lay the valley called (by Josephus) the Tyropœan, or valley of the 'cheese-makers,' with its two bays or recesses, one running up north to a point near the present Damascus Gate, the other running west and

The Valley
of the
Kidron.

The
Tyropœan
Valley.

¹Henderson's *Palestine*, p. 121.

Valley of
Hinnom.

almost cutting the western spur into halves. Outside this larger spur again, down its western flank and round its southern extremity, ran the third principal ravine of the city, the valley usually called Hinnom, or ben (son of) Hinnom,¹ the present wady Rubabeh. The Valley of Hinnom, after sweeping round two sides of the city, joined the Valley of Kidron close by Bir Eyub or the Well of Job (or Joab), a little to the south-west of the Pool of Siloam, and ran on as the wady en Nar across the Wilderness of Judæa to the Dead Sea. The Tyropœan joined the Kidron at a point just a little below the Virgin's Fountain. These three valleys have been partially filled in from time to time by the destruction of walls and buildings and as the result of various artificial operations, until to-day the level is higher by some 40 to 50 ft., in many places, than it was in the earlier periods. Particularly deep and extensive are the accumulations of débris in the middle valley, the western recess of which had until quite recently been completely lost sight of. In the case of the Kidron Valley, not only has there been a gradual rise of level, but also a change in the position of the bed. The original bed lay some 40 ft. to the west of the present channel. Thus Jerusalem

¹ Gai ben Hinnom became contracted to Gehenna.

lay, and still lies, upon two hill-spurs running off the main watershed towards the south-east. Each of these main spurs is again divided into two parts, so that the city has been gradually built across and between four hills defended by encircling ravines. It will at once be apparent from this physical configuration, that, being connected on the north-west and west with the main hill-country, Jerusalem was open to attack and easily vulnerable from those directions, if her fortifications happened to be weak or insufficient, while on the west, south and east, being cut off by deep ravines, she was well-nigh impregnable.

The eastern spur owes its distinction above the western to the fact that upon it undoubtedly stood the famous Temples of the Jews, the "small but exquisitely beautiful" structure of Solomon and the "larger and perhaps more imposing" erection of Herod. The rocky neck joining the northern and southern halves of the spur was cut through at an early date by an artificial fosse, which became gradually filled up in the course of time. In the neighbourhood of this cutting, the height of the ridge is about 2460 ft. North of the fosse lay the Bezetha quarter of the city. Immediately to the south of it was Moriah, the site of the Temple area,

The eastern spur.

Bezetha.

Moriah.

Ophel.

while south of this again, where the plateau narrows into a ridge falling gradually towards Siloam, lay the Ophel quarter, first mentioned in the days of Jotham. So we get the eastern spur divided into Bezetha on the north, Moriah in the middle, and Ophel on the south. Its southernmost part, which is now outside the walls and occupied by the gardens and rude huts of the Fellahin, was formerly an important quarter of the city itself, secure within the southern and eastern lines of wall.

The
western
spur.

Zion.

On the larger and higher western spur lay the principal part of the city proper. This spur was divided, as has already been seen, into a northern and a southern portion by the western recess of the Tyropœan, which ran up to the narrow rocky saddle separating it from Hinnom. The southern hill, usually called Zion, was the site of the Upper City or Upper Agora or 'Citadel' of Josephus, and formed a strong natural fortress, defended on every side except the north-west by the steep slopes of the encircling valleys. It rose 2500 ft. above the Mediterranean Sea and extended 1000 yds. north and south by 600 yds. east and west, towering as much as 500 ft. above the surrounding valley beds. Originally, the city extended much further south than the line of the present

southern wall. The northern quarter seems to have been less extensive in the earliest times than later on. It was always towards the north-west and north that the city could and did most easily expand. There seems to have been a knoll or mound between the two recesses of the Tyropœan, originally higher by some 30 ft. than the rock levels show it now to be. This is probably the hill called (by Josephus) Akra, ^{Akra.} and described as 'gibbous' in shape, around and below which spread parts of 'the Lower City.'

Ancient Jerusalem was singularly deficient in natural water-supply. In fact there was only ^{Water-supply.} one spring, and that could only satisfy the needs of an insignificant number of inhabitants. Yet the city seldom appears to have suffered from lack of water, even during long periods of drought and during protracted sieges. This was owing to the extensive system of artificial supply, consisting of numerous reservoirs and cisterns in which the surface water was collected and stored. Then, too, aqueducts brought abundance of fresh water from the hills away to the south, in the neighbourhood of the wadies Urtas and Arrub. The spring just referred to is the Virgin's Fountain (called by the Arabs, Ain Umm ed Deraj or 'spring of the mother of steps'), on the western slope of the Kidron

Valley, south of the Haram enclosure and opposite the village of Siloam. The supply is intermittent, and the water in the earliest times probably flowed down into the bed of the valley below. But it was soon diverted along an underground channel, dug through the Ophel ridge, to the Pool of Siloam, close by the south-east angle of the city wall. About 50 ft. from the spring, along the tunnel, a passage running off the main channel ends in a shallow basin, above which is a shaft 40 ft. high, leading to another passage which eventually opens out on the top of the hill, *within* the walls. In Neh. ii. 13 mention is made of the 'dragon's spring,' on the west of the city, which may be the same as the 'Serpents' Pool' of Josephus.¹ If such a spring existed in the Valley of Hinnom in Nehemiah's day, all trace of it has disappeared. Water is still found in the Hummam esh Shefa (= 'bath of healing') just outside the Temple area on the west, some 80 ft. below the present surface of the ground. This supply may have been available in the earliest days. The principal means by which this natural deficiency of water was made up will be seen later on, when some of the reservoirs and aqueducts are described.²

¹ v. *Wars*, iii. 2.

² West of the city is the Birket Mamilla, and, in the Valley

From what has just been said, it will be apparent that a restoration of the original outlines of Jerusalem's site is easily possible. Difficulty begins when the attempt is made to assign names to the various natural features. According to the generally accepted nomenclature, the south-western hill is the stronghold of Zion which David took and occupied and called 'the City of David,' the north-west knoll or mound is Akra round which the lower city was built, the north-east hill is Bezetha, while the south-eastern hill is divided between Moriah and Ophel, Moriah forming the northern part and Ophel the southern. A careful examination of all the Scripture passages bearing upon the question seems to establish the strong probability of these identifications. But there is another view, held by writers of such distinction as Dr. C. R. Driver, Sir Chas. Wilson, Stade, Buhl, the late W. Robertson Smith¹ and others, which must be reckoned with. These authorities remove the City of David from the south-west hill to the southern part of the south-east hill, and place it

The topography of Jerusalem.

of Hinnom, Birket es Sultan. The Patriarch's Pool is inside the walls, near the west. North of the Haram area are the Twin Pools and Birket Israil.

¹ See *Encyclopædia Britannica*, art. "Jerusalem," by W. Robertson Smith.

at a point below what was afterwards the Temple area. This involves many other changes—in particular, the identification of the Valley of Hinnom with the Tyropœan or middle valley of the city.¹ Many considerable difficulties are in this way removed. But others are raised, and this second view cannot yet be regarded as proved. The recovery of the Tombs of the Kings would be an invaluable piece of evidence. The fact is, anything like a final settlement of Jerusalem topography is not possible, on the basis of present knowledge. A few points may be considered settled, but very many more remain unsettled. No uniform use of the terms ‘Zion’ and ‘City of David’ can be proved, as far as the statements in the O.T., the Books of the Maccabees and the Histories of Josephus are concerned. The names are applied, in some places, to the whole city at a certain period of its history, in other places to one or another of its quarters.

History of
Jerusalem.

Perhaps the best plan to adopt in this book will be to present a brief sketch of the city’s history from the earliest times to the year of its destruction by Titus, with as careful an

¹ See articles by the Rev. F. W. Birch in *P.E.F. Q.St.*, 1878 and 1883. Sayce agrees with Birch on many points; see *P.E.F. Q.St.*, 1883, p. 213.

account of the topography at the most important periods as is possible. This will enable the reader to form a more or less definite picture of Jerusalem as it was in the times of David and Solomon, of the later Kings, of Nehemiah, of the Maccabees, and finally of Herod the Great. Herod's Jerusalem was the Jerusalem of our Lord.

Josephus identifies the Salem or Shalem of Melchizedek with the Jerusalem of David and his successors. According to Gen. xiv. 18, Melchizedek, king of Salem and priest of God Most High, brought forth bread and wine for the refreshment of Abraham and his servants on their return from the slaughter of Chedor-laomer and the kings that were with him. If this identification be correct, the city's history goes back to the very beginnings of the Hebrew immigration. The next references to the city are in the Tell-el-Amarna tablets (*circa* 1400 B.C. or earlier), from which it appears that, at the time when the letters were written, the districts of the Negeb and of the southern Maritime Plain, as well as the principal towns of Judæa, including Jerusalem itself, were being attacked by enemies called Khabiri. The governor of Uru-Salim applies for reinforcements from Egypt, so that his city may not be

The City
of the
Jebusites.

captured. Some think that these Khabiri are the Hebrews, just beginning their conquest of Western Palestine, but this is not by any means certain. In the time of Joshua, Jerusalem was a Canaanite stronghold, inhabited by a local tribe called the Jebusites and ruled over by Adoni-zedek, whom Joshua defeated and slew. But though the king was slain, his city remained uncaptured and continued to belong to the Jebusites for a considerable period. During the rule of the Judges, it was still 'the city of a stranger,' wherein none of the children of Israel abode, and not until the reign of David did the stronghold become a home for the sons of Israel. According to the descriptions of the tribal boundaries of Benjamin and Judah, Jerusalem lay on the very border-line between the two tribes, if the line of separation did not actually pass through the city itself, leaving part of it in Benjamin and part in Judah. The men of Judah appear to have attacked the fortress, but without any permanent success. Even in these early days it must have been one of the strongest places in the country. This is practically all that can be said concerning Jerusalem, before the time when it became Hebrew territory. It was probably defended by walls even in these

early Jebusite days. We have no information as to the extent of the Canaanite city or as to its exact position on the hills.

David's first capital was Hebron, where he reigned over Judah $7\frac{1}{2}$ years. But Hebron was not central or strong enough to be chief city of a kingdom such as that which was soon to be established. So David and his soldiers went up against the Jebusite fortress of Jerusalem to capture it and make it their capital city. The inhabitants, confident by reason of their strong fortifications, mockingly suggested that their blind and their lame would be well able to repel the attack. But David proved a more formidable enemy than they had anticipated, and succeeded in taking the stronghold of Zion, calling it "the city of David," and making it his own dwelling-place. He then proceeded to build "round about from Millo and inwards," while Joab repaired the rest of the city. This Joab, son of Zeruiah, appears to have been the hero of the siege, for according to the Chronicler it was he and his men who scaled the 'gutter' or watercourse, and so got footing inside the mountain fort or citadel. David treated the Jebusites with leniency, and apparently allowed some of them to remain in the locality. According to the commonly accepted opinion, the

The City
of David.

stronghold of Zion, which now became the City of David (and afterwards 'the Upper City' of Josephus), is the south-western hill, which is certainly the principal site in the locality.¹ Millo was seemingly a defence of the 'Lower City,' which lay on and around the north-west hill. Moriah, afterwards the Temple Hill (according to this view), formed no part of the Jerusalem of David. "It was the site of a threshing-floor, and such floors are always found outside towns and villages in Palestine."² Probably David built or rebuilt considerable lengths of the city wall, though how far his work extended is not certainly known.

The First
Wall.

Josephus ascribes his First Wall to this early Jewish period, though probably only portions of it are actually David's handiwork. It was very strong, and very hard to be taken. Beginning at the tower called Hippicus, its northern face ran due east past the Xystus as far as the western cloister of the Temple. Its western face ran south to the present rock-scarp in the Protestant cemetery. Thence the wall

¹ If, however, it be the south-eastern hill, as others contend, David must have captured the Jebusite outpost on the lower or southern ridge first, and then assaulted the main position, on the higher ground to the north which afterwards became the site of the Temple.

² D. B., vol. ii. p. 591.

extended eastward across the Tyropœan as far as the Pool of Siloam, where it bent north and, enclosing Ophel, eventually joined the eastern wall of the Temple area. Dr. F. J. Bliss and Mr. A. C. Dickie (1894-97) have succeeded in tracing a wall on the south of the city from the above-mentioned scarp along the brow of Zion to the Pool of Siloam. How ancient this wall is cannot yet be decided. At its south-east corner, where it encloses the Pool, it is double, the lower part being undoubtedly very ancient. A remarkable stone stairway has been laid bare, just above the Pool, which once formed part of a road down from the city past the cistern and close along its western side. It varies from 27 ft. broad at the top to 22 ft. at the bottom, with a parapet on its eastern side and a scarp on its western. There are thirty-four steps, with alternate wide and narrow treads, worn smooth by the feet of passers-by. These steps may be on the site of the stairs mentioned in Neh. iii. 15. The same explorers have uncovered the remains of the church built by Eudoxia (who died A.D. 460), on the north side of the Pool.

After the capture and fortification of Jerusalem, David's next care was to bring the Ark from Kiriath-jearim and place it in the new

tent which he had erected, not far from his own palace. By this act he raised the new city from being only a political and military capital to the dignity of chief sanctuary or religious centre of the kingdom as well. Later on, realising the contrast between his own beautiful house of cedar and the structure of "curtains" within which the Ark dwelt, the king resolved to build a great Temple to Jehovah on the site of Araunah's threshing-floor on the south-east hill, where he had already set up an altar, and offered frequent sacrifices. All that he succeeded in accomplishing, however, before his death, was the collection of materials for the work. He got together iron for the nails, brass in abundance without weight, cedar trees without number, gold and silver and stones—thus providing what was necessary for the workmen of Solomon when the time of building actually came.

The City of
Solomon.

It was not until the fourth year of Solomon's reign that the erection of the Temple was formally begun. The foundations were laid in the 480th year after the Exodus, and the building was completed in the space of seven years. At the ceremony of dedication, the Ark was solemnly removed from the City of David and placed in the inmost

chamber, the Holy of Holies. Josephus gives an interesting account of this First Temple in viii. *Antiquities* iii., to which the reader is referred for details of its construction. "It was not size, but exquisite workmanship and splendour of ornamentation, that have made it world-famous for all times." In the eyes of the people for whom it was built, it could not fail to be an imposing and beautiful and impressively sacred structure. The work was largely done by Phœnician masons lent by Hiram, king of Tyre, for the purpose. Solomon's next great work, which occupied thirteen years, was the building of his own palace, not far away from the Temple, on Moriah. He also made a house for Pharaoh's daughter, whom he had taken to wife. Everything that wealth and skill could supply was lavished upon these houses of costly stones and cedar-wood (1 Kings ix. 15). It is also said that the king built Millo and the wall of Jerusalem, and repaired the breach of the city of David his father (1 Kings xi. 27). If the Temple Hill had not been included in the city before, it was now securely enclosed within strong walls, which were defended with towers placed at frequent intervals along their course. Thus Solomon enlarged and embellished the Jerusalem of his father David, until it became

rich and beautiful and strong, well worthy of the admiration and affection which its inhabitants ever afterwards felt for it.

Reservoirs
and
aqueducts.

Many good authorities ascribe the vast cisterns under the Temple Hill to the age of Solomon. Thirty-five of these have been discovered and examined by the P. E. F. explorers. The largest is the one known as the 'great sea,' capable of holding three million gallons of water. Together these underground reservoirs could receive and store as much as ten million gallons, enough to supply the city for more than twelve months. The water was conveyed to them round the southern flank of Zion and across the Tyropœan Valley, by the Low Level aqueduct, from the so-called Pools of Solomon, three large open reservoirs at the head of wady Urtas, about 8 miles south of the city. The Pools cover nearly seven acres of ground, and can store enormous quantities of water from the surrounding hills. Some writers attribute the Low Level aqueduct to Pontius Pilate, on the strength of a statement by Josephus to the effect that "Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of 400 stadia." Others affirm that Pilate only repaired and perhaps extended

the ancient water-channels made by the early Jewish kings. Another aqueduct, called the High Level, brought a second store of water all the way from wady Arrub, 6 miles further south than Solomon's Pools. This conduit appears to have entered the city somewhere near the Jaffa Gate, at the head of the western recess of the Tyropœan, down which it ran, perhaps as far as Siloam. Josephus tells us that Solomon did not neglect the care of the ways in the neighbourhood of his capital, but laid a causeway of black stone along the roads that led to Jerusalem, both to render them easy for travellers, and to manifest the grandeur of his riches and his goodness.

After the Disruption, we read of two early attacks upon Jerusalem—one in the fifth year of Rehoboam, by Shishak¹ of Egypt, when the treasures of the Temple and of the royal palace fell into the hands of the besieger; the other about 850 B.C., when “the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians which are beside the Ethiopians” (2 Chron. xxi. 16). These came up against the city, broke into it and carried away all the substance that was found in the king's house,

After the
Disruption.

¹ Sheshonq of the inscriptions, founder of the 22nd dynasty.

and his sons also and his wives. A third siege happened about 786 B.C., when Jehoash of Israel went up against Amaziah of Judah to Beth-shemesh. There the battle went against Judah, and Jehoash, advancing upon the capital city, broke down 400 cubits of the western wall and carried off the Temple and palace treasures. Uzziah, who succeeded Amaziah, repaired the city walls and built strong towers at various points along their course, on which he placed cunningly devised engines for the shooting of arrows and great stones. Uzziah's son, Jotham, carried on the work of extension by building much on the wall of Ophel.

During the
reigns of
Ahaz and
Hezekiah.

During the reign of Ahaz, an unsuccessful attempt was made upon Jerusalem by the combined forces of Israel and Syria. Ahaz had dealt wantonly in Judah and had trespassed sore against the Lord. Therefore, when Israel and Syria came up against him, he suffered great loss at their hands, though his capital was not taken. Later on, he sought the help of Assyria against the Edomites and Philistines. Tiglath Pileser came up, but not so much to help as to distress, and had to be bought off by means of the Temple treasures. Then follows the long reign of Hezekiah (twenty-nine years), during which

Samaria fell before Sargon of Assyria, in 722 B.C. This disaster alarmed Hezekiah, opening his eyes to the danger in which he himself and his kingdom stood from the conqueror of the Northern Kingdom. The way south into Judæa was now open, and it could only be a matter of time before an attack would be made upon the Holy City itself. So Hezekiah set about improving the water-supply and strengthening the fortifications. He made 'the pool and the conduit,' and brought certain waters inside the walls. He built up all the wall that was broken down, raised it up with towers, strengthened Millo and provided weapons and shields in abundance.

The 'conduit' just mentioned may be the winding underground channel that connects Gihon, or the Virgin Fountain, with the Pool of Siloam, traced out by Dr. Robinson and more carefully explored by the Engineers of the P.E.F. Close to the southern mouth of this tunnel, the famous Siloam inscription was discovered in 1880, on the face of a rock. In the following year, Dr. Guthe cleaned the text with a weak acid solution, and a 'squeeze' was successfully taken by Messrs. Conder and Mantell. "The six lines of beautifully chiselled letters" were found to record the making of the channel by

Siloam
tunnel and
inscription.

workmen who began to excavate from both ends and worked steadily towards the middle, where at length they met, only a few feet out of line. It was well for Hezekiah that he made all these careful preparations, for in 701 B.C. Sennacherib sent a detachment of his main army up the western defiles to induce the inhabitants of Jerusalem to surrender. This attempt, however, was frustrated by the mysterious calamity which befell the main body of the Assyrian troops somewhere in the southern Maritime Plain, or further south among the pestilential marshes on the borders of Egypt. "The Lord sent an angel which cut off all the mighty men of valour and the leaders and captains, in the camp of the king of Assyria." So Sennacherib returned with shame of face to his own land, where his sons slew him.

Under the
later kings.

The Ophel wall, begun by Jotham, was completed by Manasseh, after his restoration to the kingdom from exile in Babylon. He is said to have built "an outer wall to the city of David on the west side of Gihon, in the valley, even to the entering in at the Fish-gate." He also "compassed about Ophel, and raised it to a very great height." Later on, after the defeat and death of Josiah at Megiddo, in 610 B.C., Egypt became the ruling

power in Judæa for a number of years. It was the king of Egypt who deposed Jehoahaz and established Eliakim in his stead, calling him Jehoiakim. During Jehoiakim's reign, Nebuchadrezzar came up from Babylon against Judah, and the kingdom became tributary to him for the space of three years, after which Jehoiakim rebelled, probably incited by Egypt. Nebuchadrezzar at once sent troops to lay waste the country round about Jerusalem, and it was probably during their operations that Jehoiakim met his death, either in a military encounter or at the hands of some of his disaffected subjects.

A few months after the accession of Jehoiachin, the Babylonian forces surrounded Jerusalem, and when Nebuchadrezzar himself came to take the supreme command, the king and his mother Nehushta, together with his servants and his princes and his officers, surrendered. Nebuchadrezzar carried them all away, together with the Temple and palace treasures, to Babylonia. This was in 597 B.C., from which year must be dated the true beginning of the Captivity. Zedekiah, who succeeded to the throne, after eleven years of tributary rule revolted against his Babylonian overlord, who accordingly, in 586, advanced

Fall of
Jerusalem
in 586 B.C.

upon Jerusalem with all his army and encamped against it, building forts round about its walls. On the ninth day of the fourth month of the siege, when famine was sore among the besieged, Zedekiah and his men of war tried to escape. But their attempt was discovered; they were pursued and caught in the Plain of Jericho, and the king, after being blinded, was carried away in fetters to Babylon. Jerusalem was captured, the Temple and the palace were destroyed, and all the houses of the city were burned with fire. The city walls were razed, the sacred vessels confiscated, and the residue of the people carried away captive to the land of their conqueror. Only the poorest of the inhabitants remained behind to be vine-dressers and husbandmen.

The First
and Second
Returns.

During the fifty years of exile in Babylonia, the history of Jerusalem is a blank. But in 538 B.C. Cyrus of Ansan, who had succeeded to the throne of the East, issued an edict for the rebuilding of the Temple, and invited the Jews to undertake the task. The 'so-called First Return under Sheshbazzar, which is said to have taken place immediately, led to nothing beyond the laying of the foundations for the sacred edifice, even if it issued in as much as that. About 522,

however, in the reign of Darius Hystaspes, there was a larger Return movement under the leadership of Zerubbabel and Jeshua, which eventually, owing to the enthusiasm and the powerful exhortations of the prophets Haggai and Zechariah, led to the actual building of the Second Temple, on the same site and according to the same pattern as the First, but on a less costly and ornate scale. This Second Temple, which was finished and dedicated about 516 B.C., has none of the interest that attaches to the First and Third buildings, and not a single trace of it remains. The Second Temple.

The next important event in the city's history is the restoration of the walls by Nehemiah, in 445 B.C. This was practically a reconstruction of the ancient fortifications with much of the old material. It took fifty and two days, and in connection with it there is given, in the Book of Nehemiah,¹ the most complete account of Jerusalem topography that has come down from these early centuries. Three days after the new governor arrived in the city, he went out by night through the Valley-gate and viewed the walls and gates that had been broken down. Realising the evil case of the inhabitants in the event of

¹ Neh. ii. and iii.

an invasion, he summoned the chief men and all the able-bodied citizens to the task of reconstruction, and soon had everyone at work. In spite of much opposition, the circle was completed in fifty-two days, and the city once more properly defended against attack. There was great rejoicing among the men, women and children, and much offering of sacrifices to the Lord. The city thus enclosed covered probably about two hundred acres, being described as "wide and large," with comparatively few inhabitants and not many houses. Nehemiah's wall stood probably on the line of the Second Wall of Josephus, originally built by Solomon, or, if not by Solomon, at any rate during the reigns of Jotham, Hezekiah and Manasseh. Starting from a gate Gennath, near the tower of Hippicus at the north-west corner of 'the upper city' or south-western hill, it ran a short distance in a northerly direction, and then turning eastward circled round 'the lower city' or Akra, until it struck the wall of Antonia, at the high north-west corner of Moriah. Probably it enclosed the site of the Church of the Holy Sepulchre and included a considerable space to the north of the First Wall.

The Second
Wall.

After the death of Nehemiah, Jerusalem ^{Jerusalem under Greek rule.} enjoyed comparative peace for about a century, until the victory of Alexander the Great over Darius in 333 B.C. put an end to Persian rule in Syria. The subsequent capture of Tyre and Gaza laid Palestine at the conqueror's feet. Alexander took Jerusalem in 332, treating it leniently because of the peaceful reception he met with from priests and people. After his death, a period of suffering followed for the Jews, during the long conflict between the Ptolemies of Egypt and the Seleucidæ of Antioch. Ptolemy Soter captured Jerusalem in 305 B.C. and ruled it with an iron hand. About a hundred years later, Antiochus III., surnamed the Great, wrested the province of Judæa, together with its capital city, from the Egyptian kings, and Greek influence, which had already begun to be felt, spread with rapid strides over the land, leading eventually to serious political disturbance. It was the tyranny of Antiochus IV. (surnamed Epiphanes) that finally roused the spirit of revolt among the Jews. In 168 B.C. Apollonius, Antiochus' general, entered Jerusalem with orders to establish Greek authority within its walls and to suppress the Jewish religion. A Greek garrison was placed in the citadel of Akra,

newly built for the purpose of dominating the lower city and the Temple Hill. The Temple altar was desecrated by the offering of swine's flesh upon it, and the reading of the Law was forbidden. There was also a ruthless massacre of inhabitants and a large deportation of captives. These cruelties were more than the Jews could endure, so they rose at last under the family of Mattathias the Hasmonæan, to strike a blow for religious and political independence.

Jerusalem
under the
Hasmo-
neans.

The story of the Maccabean Wars which followed is one of the most interesting and thrilling records in history. In 165 Judas Maccabeus succeeded in restoring public worship in the Temple and in setting up a new altar, on the very day of the month on which, three years before, "the abomination of desolation" had been inaugurated. Two years later, Antiochus v. retook Jerusalem and broke down parts of the walls. But brighter days speedily returned under Jonathan, who strengthened the city walls in 143, and raised a great mound between the tower occupied by the Syrians and the city. Simon, Jonathan's successor, probably the ablest of the famous brothers, succeeded, four years later, in capturing the Akra and dislodging the Syrian garrison.

He then proceeded to level down the hill upon which the fort had stood, till it no longer overlooked the Temple. Though the men worked night and day, the task took three years. The material removed was used to fill up the Tyropœan Valley. The position of Akra, on which the famous tower stood, has recently been made clear by the explorations of Herr Schick. "East of the Church of the Holy Sepulchre is a rock-terrace, which is surrounded, or nearly surrounded, by scarps to a considerable height." This rock-terrace lay between the two head-recesses of the Tyropœan Valley and constituted a commanding position right in the heart of the city. It may have given its name to the houses that clustered round it. Some writers regard Millo as practically identical with Akra. Ewald suggests that it took its name 'Millo' from the earthwork thrown up by Solomon across the Tyropœan as a defence for the fort which he erected within. The fort of Baris, afterwards Antonia, at the north-west corner of the Temple Hill, was another of the works of the Hasmonæans, probably of John Hyrcanus, successor to Simon.

Soon after the siege of Jerusalem by Antiochus Sidetes, in the time of John Hyrcanus, Rome began to interfere in the affairs of Palestine, and

The
beginnings
of Roman
supremacy.

a little later still the influence of Antipater the Idumæan began to be felt. It was Antipater who brought about the civil war between Aristobulus II. and Hyrcanus II., in the course of which Hyrcanus, aided by the Arab king Aretas, shut up Aristobulus in the Temple area and laid siege to his retreat. The situation was only relieved by the appearance of the Roman general Scaurus, who ordered the siege to be raised (65 B.C.). Two years later Pompeius came in person to Jerusalem, captured the city and the Temple, penetrated even into the Holy of Holies, deposed Aristobulus and made the city tributary to Rome. He also freed a number of Palestinian towns from the control of the Judæans, making them part of the Roman province of Syria. In B.C. 47 Antipater was appointed procurator of Palestine by Julius Cæsar, in recognition of his services on the borders of Egypt. This famous Idumæan, so distinguished (according to Josephus) for piety and justice and love of his country, only lived to enjoy his power some four years, at the end of which he was murdered by a certain Melichos in 43. His second son, Herod, at first governor of Galilee, became king of Judæa in B.C. 40, by order of the Roman Senate. Herod, however, had to conquer his kingdom before he could

exercise supreme control, and it was not till the autumn of 37 that he succeeded, after a five months' siege, in capturing his principal city and in bringing finally to an end the long and latterly broken dominion of the Hasmonæans.

The character of Herod is not easy to under-stand. He has been called by one writer 'a splendid monster,' and another sums him up as "une fort belle bête, un lion, à qui on ne tient compte que de sa large encolure et de son épaisse crinière sans lui demander le sens moral." Certainly, while he was a skilful soldier and a clever, successful ruler, he was cruel, utterly unscrupulous in achieving his ambitions, and apparently "absolutely irreligious." After consolidating his kingdom, during the first twelve years of his reign he devoted himself between 25 and 13 B.C. to the task of establishing Greco-Roman civilisation among his countrymen, and of building those great cities and edifices which were to be lasting monuments of his power and prosperity. During these years Jerusalem rapidly became stately and beautiful, attaining a grandeur considerably surpassing that which it had even in the prosperous days of Solomon. "Under Solomon it was a strictly Jewish metropolis, while under Herod it became in fact, though not in name, a second or an eastern Rome."

Herod the
Great.

Herod's
buildings.

On the west side of the south-western hill or "upper city" Herod built his own stately palace, defended by towers and surrounded by pleasant gardens. There were other important buildings on the same hill—among them the Palace of the Maccabees on the eastern side, near the bridge that led across the Tyropœan to the Temple cloisters. The eastern slopes of this hill, facing the Temple enclosure, were laid out in terraces of houses, rising one above another. Herod also built a theatre within the city, in which games were celebrated at regular intervals, in honour of the Roman emperor. The Hasmonæan fortress of Baris, at the north-west corner of the Temple Hill, was rebuilt with square, strong walls of extraordinary firmness and called the Tower of Antonia, after Antonius, the Roman ruler, who was Herod's friend. Antonia, with its four great towers, was an almost impregnable fort. In our Lord's time, Roman soldiers occupied a part of it. Another part probably formed the Prætorium or palace where Jesus was tried before Pilate. Later on, in B.C. 19, Herod began to rebuild the Temple of God, making it larger in compass than it had been and raising it to a most magnificent altitude, intending it to be a monument of his own skill, and hoping by means of it to win the favour of the Jews. He

The Third
Temple.

took away the old foundations, and laying down fresh ones erected his new Temple upon them, built of stones that were white and strong—the courts rising one above and within the other to the Holy House itself, which stood on ‘the topmost plateau,’ in the vicinity of the Sakhrâh rock. The entire Temple was encompassed by very large cloisters,¹ and outside the cloisters by a strong wall described by Josephus as “the most prodigious work that was ever heard of by man.” The Temple proper, which contained the altar of burnt sacrifices, was built by priests in the space of eighteen months. But Herod took the cloisters and outer enclosures into his own care, and completed them in the space of eight years. The work of internal and external adornment went on for many years longer—thirty-eight years at least.² Thus arose the rich and stately Temple of Herod, “far off appearing like a mount of alabaster, topt with golden spires,” concerning which Jewish tradition says “he who has not seen the Temple of Herod has never known what beauty is.” While the whole

¹ The famous Royal Cloister along the south wall was divided into three arcades, the central one rising to 108 ft. “The bridge which crossed the Tyropœan at Robinson’s Arch ran straight with its central colonnade.”

² John ii. 20.

area within the cloisters was considerably greater than Solomon's enclosure, the Temple itself probably only differed very little (if at all) in extent from its famous predecessor, the general arrangements being the same in both buildings.

The Third
Wall.

During the period following upon Herod's death, Jerusalem grew larger in extent. About 43 A.D. Agrippa, Herod's grandson, began to build a third wall on the north side of the city. Before it was finished, however, he was ordered by the Emperor Claudius to discontinue the work. Claudius seems to have feared that the Jews might be tempted to insurrection by such a strong defence. The wall was completed later on by the Jews themselves. Josephus has much to say in praise of this Third Wall, describing it as remarkably strong and well-nigh impregnable. Hardly any remains of it are now to be seen *in situ*. Beginning at the Hippicus Tower, it ran north as far as the Psephinus Tower, where it bent east till it came over against the Tomb of Helena, queen of Adiabene. Thence it "extended further to a great length and passed by the sepulchral caverns of the kings and bent again at the tower of the corner," ultimately joining the old eastern city wall.

After Agrippa's death, the government of Judæa by procurators was resumed, and soon

began to prove exceedingly irksome to the Jews. Revolt of
the Jews. Discontent and resentment increased till at length a climax was reached. Gessius Florus committed so many misdeeds and so filled the city with miseries that in the year 66 A.D. the Jews openly revolted. The Syrian legate, Cestius Gallus, advanced against the rebel capital in the autumn of 66, but, after taking the Third Wall, was forced to retire. Then Vespasian was entrusted with the subjugation of the entire country. He began in the spring of 67 in Galilee, and soon succeeded in conquering the Galileans and their province. Then he took the country to the north, west and east of Jerusalem, until at length the way was open for an advance upon the Holy City itself.

The great siege of A.D. 70 was actually conducted by Titus, Vespasian having been called away to become emperor, and it proved to be the most terrible one the city had ever undergone — lasting 134 days from the actual commencement of operations to the final conflagration. The great
siege by
Titus. A full description of its events and horrors is given in the graphic pages of Josephus. Tacitus' statement that the inhabitants numbered 600,000 is probably more accurate than Josephus' estimate of more than a million. "The ordinary population cannot

have exceeded 30,000 at most; but in consequence of the Passover, and of the Idumæans being admitted, the city must have been densely crowded." The Temple was burnt, the city was levelled with the ground, and the inhabitants were ruthlessly slaughtered. But though Jerusalem thus fell before the invincible arms of Rome, the insurrection was not completely quelled till the fall of Masada in April, 73 A.D.

Olivet.

No account of Jerusalem would be complete without some reference to the Mount of Olives (now Jebel et Tur) and one or two other biblical sites outside the walls. Stanley, writing of the Holy City in connection with the ministry of our Lord, says it is useless to seek for traces of His presence in the streets of the since ten times captured city. "But it is impossible not to find them in the free space of the Mount of Olives."¹ This Mount, like the ridges upon which the city itself stands, is really part of a spur running off from the main watershed and curving round the city on the north and east. On the east, it forms a rampart outside the trench of the Kidron Valley. Rising 2682 ft. above sea-level and about 150 ft. above the highest point within the walls, it

¹ *Sinai and Palestine*, p. 189.

formed in olden times a place of popular retreat both for pleasure and for worship. It was "the Park, the Ceramicus, the Campus Martius" of Jerusalem. In the earlier centuries, it must have been richly wooded. To-day there are no remains of the numerous olive-groves which gave the hill its name, except in a hollow on the north-west slope, and there is not a single trace of the pines, myrtles and palms that once adorned the slopes. In David's time, the summit was a noted sacred place — a place "where God was worshipped." The one O.T. event prominently associated with the Mount is David's flight, across the top of its ascent, from Jerusalem to the Valley of the Jordan, as recorded in 2 Sam. xv. 30—xvi. 14. Ezekiel, in one of his visions, as he looked towards the sunrising from the east gate of the Temple, saw the glory of the Lord ascend from the midst of the city and stand upon the mountain which is on its eastern side, *i.e.* Olivet.¹

O.T. associations.

But Olivet's most sacred associations are with our Lord's movements during the week immediately preceding His Crucifixion. He spent each evening and night of that week either among its olive-gardens or in the village

Jesus and Olivet.

¹ Ezek. xi. 23.

of Bethany, on its south-eastern slope, where Lazarus and his sisters dwelt, where also was the house of Simon the leper. Below St. Stephen's Gate and just across the Kidron, three roads strike away from the city across the Mount. One of these goes north-east to Anata, $2\frac{1}{2}$ miles away. The middle one runs straight up the ascent of Olivet to its highest ridge, sending off a branch over the southern shoulder and down upon Bethany. The third "bends round the south side of Olivet in the hollow between it and the Mount of Offence, and reaches Bethany, within 2 miles of the city, by an easier road." This is the 'old' Bethany road, and Stanley regards it as the route of our Lord's approach to the city on the ass's colt, heralded by a multitude crying "Hosanna: blessed is he that cometh in the name of the Lord, even the King of Israel." Others prefer the middle road, which would make Jesus cross the Mount nearer its highest point. From some resting-place along this high ridge, 'over against the Temple,' Jesus foretold the impending doom of the Holy City. The true place of the Ascension is not known. Near the point where the three ways just referred to diverge is the traditional Garden of Gethsemane, where our Lord's Agony took place.

Many good authorities consider this enclosure of ancient olive trees too near the city and the highways to be the true site, which must probably be sought somewhere higher up the valley or else lower down among the gardens in the neighbourhood of Siloam.

The village of Siloam, on the west slope of Siloam. the Mount of Offence, is mentioned once in the N.T. (Luke xiii. 4), where Jesus refers to the fate of those eighteen upon whom its Tower fell. The famous Upper Pool of Siloam, further down the valley and on the other side of it, is oftener referred to. In Neh. iii. 15 mention is made of the walls of the "pool of Shelah by the king's garden," which appears to be the same as Isaiah's "waters of Shiloah that go softly."¹ It was to this pool that Jesus sent the blind man whose eyes He had anointed with clay, bidding him wash therein and be cured. The present pool is merely a smaller artificial tank in the middle of the larger ancient reservoir which was cut out of the rock. Josephus calls Siloam a fountain; the Bible describes it correctly as a pool. The Lower Pool, not far away, was probably to catch the overflow from the upper cistern and store it for the irrigation of the neighbouring

¹ Isa. viii. 6.

gardens. Towards the north end of the village of Siloam is the ledge or plateau of rock called ez Zehweile—evidently “the stone of Zoheleth which is beside Enrogel,” where Adonijah, fourth son of David, slew sheep and oxen and fatlings and made a feast for the principal men of the city who supported him in his ill-fated attempt upon the throne before his father’s death. The discovery of this stone has gone far to fix the position of Enrogel at the Virgin’s Fountain, which is just opposite ez Zehweile, about 70 yards away.

Zoheleth.

Calvary.

The traditional site of Calvary (Heb. Golgotha) is the ground on which the Church of the Holy Sepulchre now stands. The tradition goes back as far as the fourth century, when Constantine is said to have recovered the place of the Cross beneath an existing Temple of Venus, which he took down and replaced by a Basilica. But inasmuch as this ground was almost certainly within the walls in our Lord’s day, no reliance can be placed upon the tradition. The true Calvary was outside the walls, not far from a gate leading into the country and close by a main road; and the crosses were set up where a large number of passers-by could watch what was taking place. The spot which seems to satisfy these require-

ments best is the dome-shaped mound on the north side of the city, outside the Damascus Gate, now occupied by a cemetery of Moslem tombs and known sometimes as Gordon's Calvary. "The hill is quite bare, with scanty grass covering the rocky soil and a few irises and wild flowers growing among the graves. Not a tree or shrub exists on it, though fine olive-groves stretch north from its vicinity. The hillock is rounded on all sides but the south, where the yellow cliff is pierced by two small caves high up in the sides." The hill is now called el Heidemiyeh. It was also named, according to one Jewish tradition, Beth-has-Sekilah (= 'house of stoning'), where the punishment of stoning was inflicted. This rounded hillock, on the north of the city, may provisionally be regarded as the "green hill far away, without a city wall,"

Where the dear Lord was crucified,
Who died to save us all.

BOOK II

(continued)

WESTERN PALESTINE

IV.—THE SHEPHELAH, THE MARITIME PLAIN, AND THE COAST

CHAPTER XII

	PAGE
THE SHEPHELAH	127

CHAPTER XIII

THE PLAINS OF SHARON AND PHILISTIA	143
--	-----

CHAPTER XIV

THE SEACOAST	169
------------------------	-----

CHAPTER XII

THE SHEPHELAH

VIEWS from the Mediterranean Sea, Western Palestine presents in the foreground a long, almost straight line of beach from Carmel to the southern angle, backed by low cliffs or sand-dunes along the greater portion of its length. Behind the cliffs is a stretch of plain, comparatively level, with scattered hills and hill-groups rising in places as high as 250 to 300 ft. Behind the plain, again, are the foot-hills, which form buttresses to the higher mountain range behind. North of Ajalon, these foot-hills rise in successive steps or terraces up to the hill-country of Ephraim at their back. South of Ajalon, they are not in the same close relation to the mountains. Here they are almost entirely cut off from the high limestone wall of Judæa proper by the long line of valleys already mentioned. This southern half of the foot-hills, consisting of a "loose gathering of chalk and limestone hills,

The true
Shephelah.

round, bare and featureless, but with an occasional bastion flung well out in front," and varying in height from 500 to 800 ft., with here and there a rise to 1500 ft., is the true Shephelah, across which Philistines and Israelites so often fought.

Its borders.

Recent research enables the boundaries of the Shephelah to be drawn with considerable precision. On the east runs the line of valleys forming the western frontier of Judæa, from a point not far north of Ajalon to the neighbourhood of Kh. Khuweilfeh in the south. Along the western border stretches the Maritime Plain, from which these low hills should be carefully distinguished, in spite of recent contention to the contrary. The name 'Shephelah' may at times have been extended to cover the Plain, but the distinction of Mountain, Shephelah and Plain is explicitly made by Jewish writers themselves as far as the region of Judæa is concerned, and all the places assigned to the 'lowland' in the O.T. lie off the Plain and among the foot-hills. The northern boundary may be placed roughly at the Valley of Ajalon, while on the south the district loses itself in the Negeb. Perhaps the wady es Seba may be taken as a rough boundary-line in this direction.

The western edge of the Shephelah curves

round the Philistian Plain, like the seats of a Its scenery.
 Greek theatre, with Joppa at one end of the curve and Gaza at the other. The valleys already noted as running across the district from east to west serve to divide it into several distinct hill-groups, and also form convenient ways up from the cities of the Plain to various points along the Judæan tableland. The prevailing scenery of the region is of "short, steep hillsides and narrow glens, with a very few great trees, and thickly covered by brushwood and oak-scrub—crags and scalps of limestone breaking through, and a rough grey torrent-bed at the bottom of each glen."¹ Parts of the district are cultivated, but the greater portion is wild broken country, not over well supplied with water, abounding in caves and strewn with ruins dating back from the twelfth century A.D. across the Byzantine and early Christian periods as far perhaps as the days of border warfare between Philistine and Israelite. For in addition to remains of churches and cloisters there are ruins of ancient olive-presses and vineyards, with perhaps here and there traces of very old altars.

In history, the Shephelah first becomes Its history.
 prominent in connection with the border warfare so long waged between the Philistine con-

¹ G. A. S., p. 208.

querors of the Plain and the Hebrew invaders of the hill-country. From the time of the earliest collision to the period of the kingship, first one side and then the other held supremacy. Then the victories of David led to more settled relations, which were only broken during a space of some two hundred years by occasional raids. While the Assyrians and Babylonians were assailing the country, the old animosities ceased altogether, but were revived much later on, when the cities of the Plain and Coast had fallen into the hands of the Greeks and become Hellenised. It was against this tide of Western heathenism, which threatened to overflow the whole land, that the Maccabees rose and fought so stubbornly. The first and second battles of Judas against the Syrians were won along the famous pass of Beth-horon, above the Valley of Ajalon, on the northern border of the district. Soon after these events, Lysias made a desperate attempt to reach the plateau by the Vale of Elah, but was stopped before Bethsur at the head of the steep ascent; and many subsequent victories were won and defeats suffered along one or another of the five principal Shephelah valleys. In the time of our Lord, the southern Shephelah formed part of the wider district of Idumæa, peopled by Edomites who had come

up from their dwellings in Mount Seir on either side of the Arabah Valley, during the Exile, had settled in the districts left vacant by the Judæans, and had been eventually brought under the Jewish Law about 124 B.C., by John Hyrcanus.

It remained, however, for Christianity to ^{Later events.} make the only thorough conquest of the Shephelah that its history records. The work was slow at first, being set back by resolute opposition and bitter persecution; but in the end it was complete, and the Church won a great and conspicuous victory among these low hills, as well as in the cities of the southern Maritime Plain. The story of the conflict is told principally in the pages of Eusebius, Socrates and Sozomen. Some of the first Christian converts went down from Jerusalem to the Shephelah villages and there preached the gospel. Soon little communities of Christians were formed, and the good work begun from Jerusalem was carried on by ascetics and fugitives from Egypt who sought shelter among the villages and caves of the district.

During the Roman persecutions under Decius, Diocletian and Maximus, converts from the heathen cities of the Plain and Coast fled in numbers to the glens and hiding-places of the

low hills. Eusebius was himself a spectator of the torture his brethren had to endure, of their invincible constancy and patience, and of the mighty supports they received from Divine grace. Though they were thrown to the wild beasts, tortured with scourging, pincers, racks and every other cruelty, had their tongues torn out, were held naked over hot fires, had sharp spikes run under their nails and up their fingers, and were victims of every species of torture the mind of man or devil could devise, they refused to save themselves by denying their Saviour and offering sacrifice to the gods of their persecutors. And in the end, by Divine grace and magnificent endurance, they triumphed. In 402 A.D. the power of heathenism was broken and the final victory of Christianity achieved. After this victory, nothing is heard of the Shephelah till the twelfth century, when the Crusaders landed in Syria and advanced upon Jerusalem. They marched up the principal valleys of these foot-hills, and have left traces of their movements and settlements all around. In the space of less than a century, they turned the Holy Land into "a bit of the West" planted far away on Eastern soil.

The upper ends of the Shephelah valleys where they enter the long fosse and a few of

the sites thereabout have already been described. But it will be necessary to refer again to these valleys, because most of the cities and towns that remain to be described lie along their course, and also because, with these five avenues to the Judean Plateau in mind, it is easy to understand and follow the principal campaigns of the region, from Joshua's time to Saladin's. The chief places of the district are all fortresses either commanding the entrances or defending the courses of these important passages.

Chief towns
of the
Shephelah.

1. In connection with the Vale of Ajalon, mention has already been made of Yalo and Amwas. More interesting and of greater strategic importance than either of these is Tell Jezer, the ancient fortress of Gezer, one of the oldest places in Palestine. Situated 4 miles west of Amwas, it commands the northern entrance to the hills from the plain south of Lydda. Its history begins very early. When the Pharaohs of the 18th dynasty conquered Canaan, Gezer was put under an Egyptian governor. In the Book of Joshua it appears as a royal city of the Canaanites. Hiram, its king, was defeated by the Israelite leader, the original inhabitants not being driven out, but remaining side by side with the children of Kohath, who received the place as a city of habitation. In the reign

Gezer.

of Solomon, Pharaoh coming up from Egypt took the fortress by storm, burnt it with fire, slew the Canaanite inhabitants and gave what was left of the place to his daughter, as part of her dowry when she became Solomon's wife. Solomon re-fortified the town, and it became, in later history, one of the most frequently assailed strongholds of Western Palestine. During the Maccabean Wars, it was one of the hottest centres of conflict. In fact, Gezer was the key of the northernmost gate of Judæa. "If all could rise who have fallen around its base—Ethiopians, Hebrews, Assyrians, Arabs, Turcomans, Greeks, Romans, Celts, Saxons, Mongols—what a rehearsal of the Judgment Day it would be!"¹ Mons. Clermont-Ganneau has identified Tell Jezer with Mont Gisart of the Crusaders, where Saladin's camp was pitched, in 1192, while terms of peace were under consideration. Gezer is one of comparatively few biblical sites that have never been lost.

Modin.

Brief reference may be made here to Modin, the present village of Midieh, on the north border of the Shephelah, a few miles east of Lydda. It was the home of Mattathias the Hasmonæan, father of John, Simon, Judas, Eleazar and Jonathan. When the Syrian

¹ G. A. S., p. 217.

officers came to put the inhabitants of the village to proof in the matter of their religious faith, by insisting upon sacrifice to their own gods, Mattathias stood firm in his refusal; and when another weaker Jew was about to give way, he slew both him and the Syrian king's commissioner and pulled down the altar. Escaping to the hills with his sons and a band of followers, this brave Jew raised the standard of revolt and soon gathered an army of his fellow-countrymen pledged to defend their ancestral religion and national rights to the death. Modin was a frequent camping-ground of the Maccabean forces. Mattathias, Judas and Jonathan were buried in the village.

2. In connection with the Vale of Sorek (wady es Surar). The important places at the top of this avenue have already been described—Zorah, Eshtaol, Beth-shemesh and Zanoah. The only other site calling for mention is Jarmuth, now *Jarmuth*. Kh. el Yarmuk, 3 or 4 miles south of Beth-shemesh. It was a royal city of the Canaanites in Joshua's time. Piram, its king, joined Adoni-zedek against the Gibeonites, and met his death along with the other four kings outside the cave of Makkedah, where Joshua hanged them on five trees. The summit of Jebel Yarmuk shows traces of an ancient citadel,

while the slopes are covered with the ruins of buildings.

Tell-es-Safi.

3. In the Vale of Elah (wady es Sunt). As Gezer commands the entrance to the low hills on the north, Tell-es-Safi guards the approach in the middle, up the Vale of Elah. It rises 300 ft. above the plain, with precipitous white cliffs on the north and west. A low neck of land on the south connects it with the hills behind. A position of immense natural strength, it quickly attracted the attention of the Crusaders, and in 1144 King Fulke erected on its summit the fortress of Blanche Garde, so called from its white front. Many reliable authorities identify Tell-es-Safi with the ancient city of Gath. Gath is placed here in the P.E.F. maps, and the identification is supported by Dr. G. A. Smith and others. The question will be fully discussed later on. Others claim Tell-es-Safi as the site of Libnah (= 'white'), conquered by Joshua after he had taken Makkedah, and situated in the lowlands of Judah. There is no good ground for this localisation, and the position of Libnah must still be considered unknown.

Libnah.

Azekah.

Further up the vale and some 600 ft. higher than Tell-es-Safi is Tell Zachariya, which has been proposed as the site of Azekah, unto which

Joshua smote the five Amorite kings, between which also and Shocoh (now Shuweikeh) David gained his victory over Goliath. Azekah is mentioned as one of the fortified cities of Rehoboam, and later on (by Jeremiah) as one of the Judæan cities besieged by Nebuchadrezzar, in the reign of Zedekiah. This identification seems more likely than the one with Deir Ashek, at the entrance to the Vale of Sorek. Still further up the Elah Vale lies Ain Kezbeh, probably ancient Achzib, mentioned in Josh. **Achzib.** xv. 44 and by Micah, in connection with Mareshah and Keilah. This Achzib may be the Chezib of Gen. xxxviii. 5.

4. In connection with the Valley of Zephathah (wady el Afranj). This valley has been aptly called the Philistine or Egyptian gateway of Judæa. Roads from all directions in the Maritime Plain converge upon its mouth. Both Vespasian and Saladin occupied it before they attempted an advance upon the Holy City. Along its course, as a sort of half-way house to Jerusalem from Gaza, and to Hebron from Joppa, lies Beit-Jibrin, 25 miles from Jerusalem and 13 miles from Hebron. To it also belongs Mareshah, city of Judah and fenced city of Rehoboam.

Mareshah became memorable during the later **Mareshah.**

years of the Southern Kingdom. When Zerah the Ethiopian came up against Judah, Asa and his forces took the field against him and concentrated in the Valley of Zephathah. Asa defeated Zerah and pursued him as far as Gerar. Mareshah was again a scene of conflict in 163 B.C., this time between Jews and Idumæans. The most likely identification is with Kh. Merash, about a mile to the south of Beit-Jibrin. In the first chapter of Micah, the prophet is described as the Morashtite, which appears to mean 'native of Moresheth-gath,' a place mentioned in the 14th verse. Then in the following verse Mareshah is referred to. Is this Mareshah the same as Moresheth-gath? There is scarcely enough evidence for a decisive answer. What evidence there is suggests the existence of two places, not far from each other and near to Beit-Jibrin.¹ Thus the neighbourhood in which Micah was brought up differs considerably from that which was the home of Amos. Amos lived and worked away across the Central Plateau, on the borders of the desert. Micah spent his days in a region of freshness and fertility—"irregular chalk hills separated by broad glens"—where there was

¹ Jerome cites Merasthi and Maresa as separate and yet near Eleutheropolis.

plenty of pasture for cattle, a good supply of water and an outlook over the Philistian Plain to the Mediterranean Sea, some 22 miles away.

The most important site in this fourth valley is Beit-Jibrin, already referred to as a central point in the Shephelah and a converging place of several Roman roads. From it the *Onomasticon* measures distances in all directions. It is now a large village of mud and stone, surrounded by low chalk hills in the sides of which are numbers of caves, large and small. There are no Scripture references, as far as present knowledge goes, to the place, unless it be the site of ancient Gath, as some recent authorities affirm. About 200 A.D. the name of the town was changed to Eleutheropolis, and the Crusaders appear to have called it Gibelin. The caves already referred to form the most interesting feature of the locality. They are full of Christian emblems, and apparently served as dwelling-places, retreats, chapels, and even in some instances possibly as stables. Some of them had been inhabited in much earlier times. Indeed a statement in the Talmud makes this neighbourhood a habitation of the Horites or ancient cave-dwellers. The ruins on the north of the present village are probably remains of

Beit-Jibrin
or Eleutheropolis.

Fulke of Anjou's fortifications, which consisted of "impregnable walls, a mound, bastion and advanced works." There are also remains to be seen of what was probably the large and beautiful Church of Sandehannah or St. Anne, mother of the Virgin Mary.

5. In the wady el Hesy or Jizair. Though Lachish and Eglon lie just off the hills and out on the Philistian Plain, they may be mentioned here. Lachish, formerly placed at Umm Lakis by the English explorers, is now (since the researches of Messrs. Petrie and Bliss) identified with Tell-el-Hesy. The *Onomasticon* describes it as 7 miles from Beit-Jibrin towards Daroma.¹ There is no important site exactly at that distance, but Tell-el-Hesy lies only 3 miles further away. Researches at this mound have disclosed the remains of eight cities built one upon the ruins of another and approximately dated by the objects found *in situ*. In very early times, Japhia king of Lachish joined Adoni-zedek against Joshua, and suffered the same fate as the other kings of the league, his fortress falling

¹ The name 'Daroma' was at first applied by the Jews to the Maritime Plain, south of Lydda. In Christian times, it was extended to cover the whole of the Shephelah and the Negeb, as far eastward even as the south-west shores of the Dead Sea. The Arabs confined the name to a fortress south of Gaza, now Deir el Behah, the Darom of the Crusaders.

into the hands of Israel. Lachish appears again, in the time of the Divided Kingdoms, as the place to which Amaziah of Judah fled from the men who had conspired against him, where also he was caught and slain. Later still, Sennacherib, on his way to attack Egypt, halted at this old Amorite fortress and sent officers thence, up to the walls of Jerusalem, to harangue the inhabitants and persuade them to surrender. Lachish was twice used, during the Crusades, by Richard Cœur de Lion as a base of operations, once against Beit-Jibrin and once against a caravan from Egypt. "Through all these ages, then, Lachish was an outpost and, as we should now say, a customs station, between Judæa and Egypt. War and commerce both swept past her."¹ On an old Assyrian slab now in the British Museum, the town is depicted with towers and battlements crowded with armed defenders. An important tablet of the same date and general character as the Tell-el-Amarna letters has been dug out of the ruins by Mr. Bliss.

Eglon, usually identified with the present **Eglon**. mound and ruins of Ajlan, 16 miles north-east of Gaza and about 2 miles from Lachish, is mentioned among the Amorite strongholds

¹ G. A. S., p. 235.

conquered by Joshua during his southern campaign. Its history begins and ends with this event. Mr. Petrie regards Tell en Nejileh, further away to the south-east, as a more likely site than Kh. Ajlan.

CHAPTER XIII

THE PLAINS OF SHARON AND PHILISTIA

THE Maritime Plain of Palestine, varying in width from 2 to 12 miles and dotted with blocks and ranges of low hills, extends all down the western side of the Samarian and Judæan mountains, between the coast-line and the beginning of the foot-hills. North of Carmel the Mediterranean shore is bordered by the Plain or lowlands of Phœnicia. This district, so far as it lies within the borders of Palestine, has already been described in connection with the Province of Galilee. South of Carmel, the Maritime Plain proper begins. Quite narrow so long as it lies between Carmel and the sea, it quickly widens out beyond el Khashm into the Plain of Sharon. Sharon continues into Philistia, and the Philistian Plain rolls away past Gaza as far perhaps as the river of Egypt (wady el Arish). This long stretch of plain, from Carmel to Gaza and beyond, is historically

The
Maritime
Plain.

one of the most interesting and important belts of land in Palestine. It carries one of the oldest trade routes and busiest war-paths in the world, and along its course lie some of the best known places in Jewish history.

Its
northern
portion.

The narrow portion in the north extending from the headland of Carmel to the Nahr ez Zerka, a distance of about 20 miles, varies in width from 200 yards at Tell es Semakh to about 2 miles between Athlit and the Zerka. The bold promontory of Carmel appears to cut off communication between north and south. But as a matter of fact it does not, for along the beach runs a length of the famous coast-road between Egypt and the cities of the Phœnicians. The western edges of the hills that skirt this narrow strip of plain are often rocky and picturesque, and in places perforated with caves that used to be the resort of hermits. Along the base of the hills olive-groves are extensively cultivated.

The Plain
of Sharon.

South of the Crocodile River, as the Crusaders called the Nahr ez Zerka, begins the famous Plain of Sharon, extending some 44 miles south to the Nahr Rubin and the low hills below Ramleh. Opposite el Kulah (the site of Cæsarea) the mountains have receded to a distance of 8 miles. About 6 miles further south, the distance has increased

to 10 miles, which is pretty steadily maintained till, about the latitude of Jaffa, there is a further extension to 11 or 12 miles. The base of the Samaritan foot-hills, along the east of the Plain, is well defined by an inland high road, running (between Tell Keimun and Lydda) past the mouths of two of the principal openings into Esdraelon. Sharon is not by any means uniformly level, but dotted here and there by lines and groups of hills, rising to 250 or 300 ft. Between the Nahrs Iskanderuneh and Aujeh, for example, there is the block of the Falik hills, some 20 miles in length by 5 to 8 miles in width. In its level reaches, the Plain has a good water-supply and might very profitably be cultivated. At some points it is now being gradually brought under cultivation, partly by Circassian and Bosnian colonists and partly by native capitalists.

There are three perennial streams, in addition to the Zerka and the Rubin—the Nahr Mefjir or Dead River, the Nahr Iskanderuneh or Salt River, and the Nahr Falik or Rochetaille. Springs rise along the line of the streams, and treacherous marshes, which are the haunt of low Arab tribes, lie around the Zerka in the north. The only remains of the ancient oak forest, which once covered the greater part of the Plain and

constituted "the excellency of Sharon," are the big patch of trees in the north near Kerkur and scattered groves further south. The rest of the Plain, as far south as the region opposite Ajalon, is chiefly moorland, dotted in the season with wild flowers—anemones, poppies, daisies, marigolds, the narcissus or "rose of Sharon," and the blue iris or "lily of the valley." Very few villages occur north of the Aujeh, but there is good pasturage for large flocks of sheep. 1 Chron. xxvii. 29 speaks of the herds belonging to David that fed in Sharon. Isaiah, too, describes Sharon as a fold or pasture of flocks. South of the Aujeh, there is more cultivation, and villages with cornfields, orchards, gardens and groves of palm trees become frequent. From the tower of Ramleh, "the whole plain of Sharon from the mountains of Judæa and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia, lies spread out like an illuminated map,"¹ presenting one of the comparatively few rich and peacefully beautiful scenes in the land. There are copious springs at Ras el Ain, the fountain-head of the Nahr Aujeh.

Plain of
Philistia.

South of Sharon lies the Plain of Philistia, stretching away southward beyond Gaza almost as far as the wady el Arish—about 40 miles

¹ Thomson's *The Land and the Book*, p. 530.

in all. On this portion of the Maritime Plain, "where, unbroken save by an occasional hill, fit site for city or castle, it stretches its vast expanse of cornland between the hills of Judah and the sea,"¹ the Philistines had their principal cities. Occasional groups of low hills rise to 200 or 300 ft. The level reaches are extensively cultivated—cornfields, which have always constituted one of the principal sources of the importance of Philistia and have made it like "a little Egypt," covering a large part of the landscape. Plenty of water can be obtained by sinking wells. Also vast flocks of sheep and big herds of cattle wander over the extensive pasture-grounds. Two principal watercourses, the Nahrs Rubin and Sukereir, send their branches across the Plain and up into the Shephelah hills, under the names of wadies Surar, Burshein or Sunt and el Afranj. South of the wady el Hesy the country is largely uncultivated, affording wide and abundant pasturage for the flocks and herds of the wandering Arab tribes.

The earliest inhabitants of the Maritime Plain were Canaanites, and perhaps the oldest name for the Plain is Canaan or 'lowland.' The name 'Phœnicia' seems also to have

Early
history of
the Plain.

¹ Dr. Miller, in *The Least of all Lands*.

covered the same strip of coast-land in very early times. The Kinakhkhi (Canaanites) of the Tell-el-Amarna tablets correspond to the Fenkhu (Phœnicians) of the Egyptian monuments. Then came the Philistines,¹ who moved north from Egypt along the Mediterranean shore, about the time when Israel was pressing in across the Jordan from the east, defeated the Canaanite dwellers in the south part of

¹ That the Philistines entered Palestine from Egypt along the coast, that they belonged to Caphtor, and that their conquest of the country which afterwards became Philistia took place about the time of Israel's entrance from the east, are certain. Caphtor is usually identified with Crete, which in early times was full of tribes from west and east. If some of these settlers from the east were Semites, who remained on the island for a long time in contact with Greek or other Western immigrants and then returned *via* Egypt to Southern Palestine, we can understand the curious mingling of Semitic and non-Semitic elements in the habits, institutions and language of the Philistines. After their settlement in Palestine, the Philistines were a brave, hardy people, more highly civilised than the Israelites and actively interested in land trade, particularly with Egypt and Arabia. Apparently, the Cherethites and Pelethites who formed part of David's bodyguard were Philistine mercenaries. Ewald thinks there were settlements of Philistines in the extreme south of the Maritime Plain much earlier than the time of the Hebrew invasion. Probably these earliest immigrants remained subject to the Canaanites among whom they lived. Strong reinforcements from Crete, in the later period of Israel's activity, enabled them to conquer the cities of the Plain further north and become a distinct power in Western Palestine.

the Plain, occupied their cities, and settled in the district which became known as "geliloth Pelesheth" or "circles of the Philistines." By the time of the Judges, they had become strong enough to extend their borders, and we soon find them as far north as Carmel and even inland in the Plain of Esdraelon. They also pushed their way into the hill-country of Ephraim and Judah, up the western defiles, and there are traces of their influence even as far east as the lower Jordan Valley. It was during this period of extension that they came into conflict with the Hebrews, who had broken into Western Palestine from beyond the Jordan and had already conquered a large part of the high central tableland. The conflict between Philistines and Hebrews was long and keen, and the victory inclined now one way, now another. Eventually, after very many centuries of strife, Israel survived, and the Philistine race disappeared, not however before it had given its name to the whole country.

The details of Israel's conflict with the Philistines cannot be gone into here. A brief outline must suffice. During the first period, before Assyria appeared as a cloud on the Palestinian horizon, neither side permanently conquered or inhabited the chief cities of the

Philistine
border
warfare.

other. Sometimes Israel carried war right up to the gates of the Philistine strongholds, and even took some of them by storm. At other times, the Philistines fought their way up into Israelite territory and succeeded in imposing tribute upon their rivals and in planting garrisons in their midst. But for the most part, during this period of intermittent strife, each side held possession of its own domain.

Cessation
of strife.

Later on, while Assyria, Babylonia and Persia were delivering their attacks upon the country, and the cities of the Plain were being repeatedly overrun by invading armies, there was neither time nor heart for a continuance of the border warfare. Tiglath - Pileser, Shalmaneser and Sargon overthrew the Philistine cities. Sennacherib and Nebuchadrezzar scoured the whole Plain as far as the very entrances to Egypt. But after Alexander's conquest of Palestine, in 332 B.C., the cities of the Plain opened their gates to foreign influences and became quickly and thoroughly Hellenised. This caused the old hostilities with the Jews to be renewed; for the Greek spirit and the Jewish faith could never be reconciled. It was the extreme attempt of Antiochus Epiphanes to Hellenise Jerusalem that led eventually to the revolt of the Maccabees and the subsequent restoration

Revival of
the old
conflict.

of Jewish independence. During the Maccabean period, the battles between Jews of the hill-country and Syrians from the north aided by Hellenised Philistines of the Plain, raged on the old fields, and "the routs and pursuits were up and down the same passes." When at length Jerusalem was destroyed by the Romans under Titus and the Jews were driven out of Judæa, Christianity succeeded to the bitter struggle with the heathenism of the Plain, which it only finally overcame about 402 A.D. Then "life in Philistia is almost silent till the Crusades, and from the Crusades till now."

The campaigns and battles of the Maritime Plain are too numerous to be recorded here. Few strips of country in the world have so often echoed to the tramp of great armies or witnessed the passage of traders and travellers belonging to so many nationalities, from the days of Thothmes III. and Rameses II. to the year of Napoleon's retreat (1799). Closed in on its western side by the sea and on its eastern by the mountains, this famous highway lies open on the south to Egypt and Arabia, and on the north to Damascus and the far East. The passages into Esdraelon, across the low hills dividing Carmel from the Samarian mountains, have already been described. Hostile

The Plain
in warfare
and in
commerce.

armies marching along the roads of the Plain were liable to attack from the hill-country at two principal points, (a) along a line from the Vale of Ajalon to Joppa, and (b) further north, at the mouth of the valley that comes down from Shechem and Samaria to the neighbourhood of Kakon. Along the former line, Judæans usually delivered their attacks; along the latter, the dwellers in Samaria. In times of peace, these same high roads were unceasingly traversed by merchant caravans and ordinary wayfarers passing between the cities of the Nile and the rich provinces far away to the north-east. Gaza at the south end of the Plain was a great centre of trade. "As from Damascus, so from Gaza great trade routes travelled in all directions—to Egypt, to South Arabia, and in the times of the Nabataean kingdom to Petra and Palmyra."¹

Places in
North
Sharon.

On the narrow stretch of plain between the headland of Carmel and the Crocodile River there are no sites of any particular interest. South of the Zerka, along the northern half of Sharon, Kakon and Feron have already been mentioned—Kakon as a possible site for one of the Apheks of the O.T., and Feron as a site of Pirathon. Kakon occupies an important

¹ G. A. S., p. 182 ff.

position near the mouth of the approach to Samaria and of the principal entrances to Esdraelon. Here Napoleon (in March 1799) was met by a hostile force from Nablus.

A good deal further south are several places which claim attention, all of them below the Nahr Aujeh and opposite the opening of Ajalon into the Judæan hills. They are Antipatris, Lydda, Ono, Hadid and Ramleh.

We read of Antipatris, a frontier town of *Antipatris*. Judæa, in Acts xxiii. 31 and in several passages of Josephus. From the reference in Acts, it appears that the town lay on a military road between Jerusalem and Cæsarea, at a point whence it was convenient for a company of horsemen to continue the journey without foot-soldiers. From the references in Josephus, we learn that Alexander Jannæus dug a deep trench from Antipatris to the sea at Joppa, and also built a wall with wooden towers, 150 furlongs long, for the defence of Judæa against Antiochus: also that Herod, after finishing Cæsarea Sebaste, built another city, in the Plain called Capharsaba (the finest plain in his kingdom), near the mountains, where water and trees were plentiful and the soil rich, which he called Antipatris, in memory of his father, Antipater. The site which best

meets the requirements of these references is Ras el Ain, north of Lydda and east-north-east of Joppa, 42 miles from Jerusalem and 26 from Cæsarea. A fine Roman road, traceable from Jerusalem through Jufna to Tibneh, runs straight for Ras el Ain, while from the Ras another road runs north along the foot of the higher hills, past Jiljulieh and Kilkilieh, to Kaisarieh. From a military point of view, the line of the Nahr Aujeh, which begins at Ras el Ain, is the most likely for such a defence as Jonathan Alexander is said to have constructed. Josephus seems to identify Antipatris with Kefr Saba in xvi. *Antiq.* v. 2, while in ii. *Wars*, xxi. 9 he places it in the *plain* called Capharsaba. Kefr Saba, where Robinson also locates Antipatris, is neither near the mountains nor well watered. Nor would it be useful as the starting-point of a line of defence.

Lydda.

The N.T. Lydda or O.T. Lod is the present town of Ludd, in the midst of fine olive-groves, 11 miles south-east of Joppa, with Ramleh not far off on the south. Lod is mentioned along with Ono as one of the places built by the sons of Elpaal, the head of a Benjamite family. Children of Lod, Ono and Hadid returned from the Captivity to reinhabit their own

cities. From Acts ix. 32 we learn that Peter went down to the saints that dwelt at Lydda and was instrumental in healing one Æneas, who lay sick of the palsy and had kept his bed for eight years. The cure made a profound impression, and many turned to the Lord. While Peter was here, the messengers came from Joppa summoning him to the death-bed of Dorcas. Lydda was the head of one of the Judæan toparchies, and a place of refuge for the Jewish leaders after the downfall of Jerusalem. Being a frontier town, it had been in earlier times a frequent place of battle and subject of treaty between Jews and Syrians. Probably it took its new name of Diospolis about 202 A.D., when Septimus Severus expelled all the Jewish inhabitants, after one of the fanatical revolts that kept breaking out during the period. "There was a bishop of Diospolis in the fourth century, and a Synod, at which Pelagius was tried, early in the fifth." The Crusaders built a large church here, to replace one which had been standing from very early Christian times, and dedicated it to St. George, whose remains are said, in all the accounts, to have been buried in the town, after his martyrdom in Nicomedia. The tomb of this famous saint became a favourite shrine

of pilgrims. "St. George of Lydda is St. George of England; he is also a venerated personage in Moslem legend."¹

Ono and
Hadid.

Ono, already referred to in connection with Lod, is mentioned in Neh. vi. 2, where we learn that Sanballat and Geshem the Arabian, enemies of Nehemiah, sent to him to ask for a meeting, in one of the villages of the Plain of Ono, thinking to do him a mischief. This Ono is almost certainly Kefr Ana, 5 miles north of Lydda. It is noticed, along with Ludd, in the lists of Thothmes III. (*circa* B.C. 1600). Hadid, also already mentioned and probably the same as "Adida in the Shephelah" of 1 Macc. xii. 38, is Haditheh, 3 miles east of Lydda. Probably Hadid is also Adithaim mentioned in Josh. xv. 36 as a town of Judah, in the lowland. About Lydda, Ono and Hadid lay the district called Ge-haharashim or "valley of craftsmen," where many Jews settled after the Return from Babylonia.

Ramleh.

Ramleh (= the sandy) does not seem to be an ancient site. It has no natural strength, its water-supply is mainly artificial, and its buildings do not appear to be older than the twelfth century. The place is said to have been founded in the eighth century by Khalif Suleiman, after the

¹ G. A. S., p. 162.

destruction of Ludd, in order to cover the trunk road to the north as well as the roads from the coast to the interior. It became capital of one of the five 'junds' or military districts into which the Moslem rulers divided Syria—the 'jund' of Filastin, which comprised Judæa and Samaria. The well-known white tower, about a quarter of a mile west of the town, surrounded by the ruins of 'the white mosque,' commands a wide and beautiful view of the Maritime Plain. Ramleh was prominent during the Crusades, and is to-day one of the most prosperous places for its size in the country.

South of Sharon, the traveller finds himself in the Plain of Philistia, the home of Israel's ancient and persistent foes. The principal Philistine cities were five in number—Ekron, Ashdod, Gath, Ashkelon and Gaza. To the same district belong Jamnia or Jabneel, Makkedah and (much further south) Gerar.

Akir, a mud village on low rising ground, with cactus hedges surrounding its gardens, is the ancient Ekron, 9 miles from the coast and 200 ft. above the level of the Mediterranean. If the ancient city was built of unburnt bricks, as many think, it is easy to understand the present absence of ruins. Ekron was the northernmost of the Philistine settlements and

lay at the entrance to the Vale of Sorek. The first reference to it is in connection with the close of Joshua's campaign. The land that remained unconquered and still unassigned to the tribes is described (in part) as "all the regions of the Philistines, and all the Geshurites ;¹ from the Shihor,² which is before Egypt, even unto the border of Ekron northward, which is counted to the Canaanites." Assigned at first to Judah, Ekron was later on included within the limits of Dan. After Joshua's death, Judah took it, along with Gaza and Ashkelon, but did not succeed in retaining possession, for we find it back in Philistine hands till the time of David's conquests. All who visit Ekron should read the fifth and sixth chapters of 1 Samuel on the spot. From the village, the first 8 or

¹ Josh. xiii. 2, 3. On the strength of this passage and 1 Sam xxvii. 8, Hommel and others have contended that these Geshurites were a tribe occupying the south country between Gaza and the wady el Arish. This involves the unlikely explanation of Geshur as = Ge-ashur or "lowland (?) of Shur." Probably 'Geshurites' of 1 Sam. xxvii. 8 is an incorrect gloss, and the context of the *present* passage makes the reading a very suspicious one. The Geshurites of the other passages (Deut. iii. 14 ; Josh. xii. 5, xiii. 11, 13 ; 2 Sam. iii. 3, xiii. 37, xv. 8) were an Aramæan tribe dwelling, along with the Maacathites, in the district of Jaulan, on the western border of Bashan.

² The 'brook of Egypt,' wady el Arish.

10 miles of the route of the Ark, up the Vale of Sorek towards Beth-shemesh, can be seen. The Gittites had sent their troublesome spoil to Ekron. But the people of Ekron were soon as anxious to be rid of it as the men of Ashdod and Gath had been, "for there was a deadly discomfiture throughout all the city." So they sent it away on a new cart along the open highway eastward, through the foot-hills, to Beth-shemesh. King Ahaziah, after his fall through the lattice, sent to Ekron to enquire of Baalzebub concerning his chances of recovery. It was probably this oracle of the 'god of flies' that gave the town the larger part of its importance at this early period. The Crusaders called Ekron, Accaron. The place is now a station on the railway to Jerusalem.

About 12 miles south-west of Ekron lies the village of Esdud, consisting almost entirely of ^{Ashdod.} one-storeyed mud houses and situated about $2\frac{1}{2}$ miles from the coast. This is the Philistine stronghold of Ashdod, which had its ancient citadel probably on the low hill, west of the present village. There are ruins of great antiquity on the site, which is a very strong one, covering the trunk road between Gaza and Joppa, about midway along its course and near the point where an important branch, through

Ekron and Ramleh to Lydda, turns off. The history of Ashdod extends from the time of Joshua to the fourth century A.D., when it became the seat of a bishopric. Joshua drove not out the Anakim from Gaza, Ashdod and Gath, and the Ashdodites were still independent in the time of Samuel. When the Philistines captured the Ark, they brought it to Ashdod and set it up in the shrine of Dagon, before the image of their god. Next day, the priests found their idol fallen upon its face to the ground. The same thing happened a second time. Then followed the outbreak of the plague in their midst, which was at once attributed to the presence of the Ark. So the inhabitants resolved to be rid of their dangerous possession as quickly as possible, and it was sent away to Ekron. As might be expected from its position on the highway between Egypt and Assyria, Ashdod was frequently besieged and taken by armies of one or the other of these great empires. Sargon and Sennacherib both captured it. Herodotus refers to its siege by Psammetichus, king of Egypt, in the seventh century B.C. as the longest in history. After the Return, the inhabitants of Ashdod are mentioned among the enemies of the Jews.¹ In spite of this, certain Jews seem

¹ Neh. iv. 7.

to have married women of Ashdod, 'and their children spake half in the speech of Ashdod.' When Nehemiah discovered this, he was very angry. He cursed the wrong-doers, and smiting certain of them made them swear by God that there should be no more such intermarriages. In Acts viii. 40 we read that Philip was found at Azotus, after he had baptized the Ethiopian eunuch. Azotus is the Greek name of Ashdod.

As to the exact position of Gath there is still Gath. considerable uncertainty, owing chiefly to its early disappearance from history. The references, however, are sufficient to confine its site within well-marked limits on the Plain. Only about 8 miles separate Tell-es-Safi, the most likely situation, from Beit-Jebrin, the choice of Thomson and Tristram. To this famous city of giants belonged the Goliath whom David slew, and the man of great stature with six fingers and six toes slain by Shimei, David's brother.¹ Gath often figures as a place of conflict during the border warfare of Israel with the Philistines. We read of its capture by Samuel, David and Uzziah. Hazael of Damascus fought against it and took it, on his way up against Jerusalem. During David's wanderings, Achish was king of

¹ The giants seem to have survived in Gath longer than in any other city.

Gath and showed much kindness to the fugitive, giving him the town of Ziklag in Southern Judah. Amos refers to a recent destruction of the town as a warning to the people that were dwelling securely in the mountains of Samaria. The latest mention of the place is in Mic. i. 10. A careful examination of all the Scripture passages in which Gath is referred to points to an inland position, somewhere on or within the western border of the Shephelah, such a site as Tel-es-Safi, or some mound in its vicinity still unidentified. There is scarcely any evidence for the other sites that have been proposed, such as Kefr Dikkerin, Deir Dubban and Beit-Jibrin. The name 'gath' (= 'winepress') was applied to several villages, usually with a second name attached, as, *e.g.*, Gath-hepher and Gath-rimmon—which of course increases the difficulty of identification.

Ashkelon.

Ashkelon, the present ruined site of 'Ascalan, a few miles south of Ashdod, lies in a sort of hollow on the rocky bank of the shore. Along this part of the coast "runs a line of cliffs nearly a mile in length and from 50 to 80 ft. in height. The ends of the cliffs are connected by a ridge of rock which sweeps round inland in the form of a semicircle. Within the space thus enclosed stood Ascalon, and along the top of the ridge ran

its walls.”¹ There is no harbour now, though traces are said to exist of ancient moles and of the lines of a small dock. Mentioned first in the Tell-el-Amarna tablets, Ashkelon seems to have been a fortress that had to be reckoned with by most foreign invaders of the Plain, from Rameses II., who took it from the Hittites, to Bibars, who destroyed it in 1270 A.D. References to the place, however, in the O.T. are few. It was one of the five Philistine strongholds taken, but not held, by Judah after Joshua’s death. Samson went down to it and slew thirty men of its inhabitants, carrying off as spoil the changes of raiment promised to the young men of Timnah. Jeremiah connects it with the seashore in chap. xlvii. 7. It would seem to have been less violently hostile to the Jews, in Maccabean times, than some of its neighbours on the Plain. When Josephus knew Ashkelon, it was strongly walled, lay 520 furlongs from Jerusalem, and had been embellished by Herod the Great with baths and costly fountains and cloisters round a court. It may pretty safely be concluded that Ashkelon of the Philistines was on the same site as Askelon of Herod and Ascalon of the Crusaders, though perhaps in the time of the Crusades there was a separation between

¹ Murray’s Handbook for Syria and Palestine.

the harbour town and the city that lay a little further inland.

Gaza.

Gaza, the southernmost of the five Philistine strongholds, is the modern Ghuzzeh, about 3 miles from the shore and on the trunk road to the north—an outpost of Egypt across the sands of the Mediterranean shore, and the southern gate of Palestine. The town is situated in the midst of fine gardens, hedged round by prickly pear, and there is an avenue of ancient trees along the north road. Gaza shares with Damascus, Sidon and Hebron the distinction of being among the very oldest surviving cities in Syria. In Gen. x. 19 we are told that the border of the Canaanites was “from Zidon, as thou goest towards Gerar, unto Gaza.” After Joshua’s conquests in the south, Anakim remained in Gaza,¹ Ashdod and Gath. If these Anakim belonged to the original inhabitants of the land, they lived on among the Canaanites and Philistines, probably in varying degrees of servitude, sometimes helping them in their wars. They had strong local attachments, and seem to have remained in the places which at first belonged

¹ According to Deut. ii. 23, there were Avvim as well as Anakim, in the neighbourhood of Gaza. Probably the Avvim were a local tribe of Anakim or giants, which the Philistines subdued but did not destroy.

to them until they were either forcibly removed or destroyed. It may be that the O.T. writers look upon the whole race of giants or Rephaim "not as a group of nationalities or peoples, but simply as a breed of men, existing in several varieties."¹ Samson was twice caught and imprisoned by the Philistines in Gaza. The first time, he escaped by rising at midnight and carrying off the doors of the gate and the two posts, away up into the hill-country. The second time, he pulled down the pillars of the House of Dagon,² during the time of a great assembly, and perished in the midst of the ruins. In this 'House' were probably held the sacrificial feasts in honour of the city's god.

Though the Israelites carried war to the very gates of Gaza, they apparently never succeeded in holding the city for any length of time. It always had the power of Egypt behind it, as well as a resolute body of citizens within its

¹ See D. B., vol. ii. art. "Giant."

² Dagon was the principal deity of the Philistines. There were temples in Ashdod, and probably in the other cities of the league. Dagon worship was widely spread in Palestine *before* the coming of the Philistines and was probably introduced originally from Babylonia. If Dagon = the Babylonian Dagan, he can hardly be the "fish-god," but will rather be connected with the Hebrew "dagan" (or "grain"), and be equivalent to the 'god of agriculture.'

walls. When Alexander the Great came against the town in 332 B.C. it held out for two months, but was ultimately carried by storm. Later on, the prophecies of Jeremiah, Zephaniah and Zechariah began to be fulfilled. The place gradually declined, especially after the treatment it suffered at the hands of Alexander Jannæus, in 96 B.C. Thereafter old Gaza is said to have become, and for a time to have remained, desert. But a new Gaza sprang up, nearer the sea and the harbour, which soon became tolerably flourishing. The old site, however, was too good to be altogether abandoned, and the Gaza 'that had become desert' (*ἐρημος*) appears to have revived. The conversion and baptism of the Ethiopian eunuch took place not far from this inland Gaza. About 570 A.D. we have a description of the inhabitants as "*honestissimi, omni liberalitate decori, amatores peregrinorum*" ("very honest, beautiful with all liberality, lovers of pilgrims"). This was after Christianity had won its splendid victory over the elaborate and violent heathenism of the cities of the Plain. At one period, Gaza had a port or limen called Maiumas, which became a separate town, with a bishop of its own.

Jabneel or
Jabneh.

Jabneel or Jabneh of the O.T. (Jamnia, in 1 Macc.) is mentioned in Joshua in connection

with the northern border of Judah. When Uzziah warred against the Philistines, he broke down the walls of Gath, Ashdod and Jabneh. The city is frequently referred to during the Maccabean and Roman Wars. It had a harbour or naval arsenal on the south side of the mouth of the Nahr Rubin, called Maiumas. After the fall of Jerusalem, Jabneh became the abode of many members of the Sanhedrim. It also had a rabbinical school which came to be regarded with veneration by the Palestinian Jews, but was ultimately suppressed by the Romans. "After the defeat of the last Jewish revolt at Bettir (A.D. 134), the Sanhedrim migrated north from Jabneh in the Philistine Plain to Oshah just north of Carmel, and thence gradually eastward across Lower Galilee to Shaphram, to Beth She'arim, to Sepphoris—nay, to the unclean and cursed Tiberias itself."¹ Jabneel is the modern Jebnah, on an isolated rounded hill, south of the Nahr Rubin, about 2 miles from the sea. It lies on the famous coast road to the north. Probably the Crusaders built their fortress of Ibelin here.

Makkedah has been identified by Sir Charles Warren with el Mughar, just south of Ekron. If this be correct, here was the cave to which

¹ G. A. S., p. 425.

the five Amorite kings fled before Joshua, in which also they were imprisoned, prior to being put to death, hung up on trees and afterwards buried.¹

Gerar.

Gerar, a very ancient city to the south of Gaza, is first mentioned in connection with the sojourn of Abraham and Isaac in Southern Palestine, and then again in the time of Asa, king of Judah. When Asa defeated the Ethiopians under Zerah, he pursued them as far as Gerar. Both Abraham and Isaac are said to have had dealings with its king (or kings), Abimelech. The story of these dealings may be read in Gen. xx. and xxvi. There is no difficulty about the identification of Gerar with Kh. Umm Jerrar, 6 miles south of Gaza and about 25 miles from Beersheba. It lies within what afterwards became Philistine territory. Whether Philistines occupied it in Abraham's time or not is uncertain.

¹ With the exception of Haman's execution (in Esther), when hanging is mentioned in the O.T. as a method of punishment, it appears to mean usually the hanging up or exposure of the *dead* body of a criminal. See Deut. xxi. 22, 23; Josh. x. 26; 2 Sam. iv. 12, etc. etc. In the N.T. the word is used of the hanging up of a *living* body on a cross. Ezra vi. 11 refers to impaling, and 2 Sam. xvii. 23 is an instance of suicide (not execution) by strangulation.

CHAPTER XIV

THE SEACOAST

THE coast north of Carmel, with its natural features and principal sites, has already been described. Its occasional headlands and estuaries and reefs have given rise to harbours, a few of which became famous in ancient history, especially during the maritime supremacy of the Phœnicians. South of Carmel the coast-line is almost unbroken by promontory or bay as far as the mouth of the Nile. It is one long line of sea-beach, backed by sandhills or cliffs, varying from 30 to 100 ft. in height, and broken only by the mouths of the rivers that come down from the hills. "A forward rock at Athlit, two curves of the beach at Tanturah, twice low reefs—at Abu Zaburah and at Jaffa—the faint promise of a dock in the inland basin of Askalon, with the barred mouths of five or six small streams,—such are all the possibilities of harbourage on the coast. The

General description.

rest is merely a shelf for the casting of wreckage and the roosting of sea-birds.”¹

Ruined
harbours.

On such a shore there was of course no place for permanent harbours. Though the Phœnicians at one time seem to have occupied the coast as far south as Jaffa and Askalon, they never established themselves for any length of time or formed any lasting settlements between Carmel and the river of Egypt. It was not until after the Greeks, another maritime people, had conquered the Plains of Sharon and Philistia that any serious attempt was made to build considerable seaports. Even the attempts of Greeks and Romans failed. The steady beating of the waves was too much for Roman walls, and we find the whole extent of coast below Carmel strewn with “the fierce wreckage of harbours.”

When Moses marked out the boundaries of the promised land, he said to the children of Israel, “For the western border ye shall have the great sea.” And a border this western sea remained during the greater part of Jewish history—“a stiff, stormy line down the whole length of which, as there was nothing to tempt men in, so there was nothing to tempt them out.” Israel was always more at home among

¹ G. A. S., pp. 127, 128.

the mountains than in the plains or on the coast, and the sea was more attractive as a picture and an emblem than as a highway. In fact, the Mediterranean Sea was seldom a thoroughfare for Eastern peoples. It was mostly a boundary and a menace. In B.C. 144 Simon Maccabeus occupied Joppa and proceeded to strengthen it. So the Jews got their first and only harbour. Joppa soon became, and long continued to be, intensely Jewish, which cannot be said of any other place along the coast.

Between Tell es Semakh and the Nahr Zerka *Athlit*. there are only two sites that need be mentioned—Athlit, because of its fine Crusading ruins, and Tanturah, because it has been identified with ancient Dor. The ruins of Athlit stand on a low promontory, with a shallow bay on the south and a small harbour, protected by a reef of rocks, on the north. The rude modern village is on the site of the old fortress built by the Knights Templars (in 1218) on the foundations and with some of the material probably of a much more ancient stronghold. This Crusading fortress was known as Castellum Peregrinorum. It guarded a famous landing-place for pilgrims to the Holy City. There was a strong outer wall with towers, and then an inner wall, enclosing the citadel itself, which

stood upon a series of vaults, entered from the street or esplanade running all round between the inner wall and the central fortress. Athlit was the last stronghold of Jewish independence, in 130 A.D., as well as "the last fortress of the Cross," in the thirteenth century.

Tanturah, 8 miles north of Cæsarea, is a small village on the shore, with remains of ancient buildings on a rocky mound about 300 yards to the north. The tower at the south end of the mound is Crusading work. The ancient town probably covered the mound, while the harbour was protected by a scarped reef, with a passage cut through it. Tanturah is usually regarded as the site of Dor or Dora. When Jabin, king of Hazor, gathered his big Canaanite army to oppose Joshua in the north, he sent a summons to the king in the 'heights' or 'uplands' of Dor, on the west. This Dor of the 'uplands' appears to have been a city of Manasseh, within the borders of Issachar, from which the original inhabitants were not driven out. In later times, one of Solomon's commissariat officers occupied the 'heights' of Dor. During the Persian period, the place belonged to the Sidonians.¹

Dor.

¹ Colonel Conder says that the names Dor and Tanturah have nothing in common, and that Tanturah is not in the "uplands."

Along the coast of Sharon three places call for separate description—Kaisarieh or el Kulah, Arsuf and Yafa. At the north end of Sharon, close along the shore, lie the ruins of Cæsarea, Cæsarea. seldom visited by tourists, yet the remains of a city unsurpassed for magnificence by anything in Western Palestine, after Herod had spent twelve years over its erection and adornment. It was the scene of many interesting N.T. events. Here Paul became the guest of Philip the evangelist, after the journey from Tyre *via* Ptolemais. Here also he landed on his return from Ephesus, and hence he embarked later on for Rome. On one occasion, during his period in N.T. history. of imprisonment in Cæsarea, we hear of Paul in the presence of the Roman governor Felix, reasoning with him concerning righteousness, temperance, and judgment to come, and this was only one of many occasions on which the two men stood face to face. At a later date, we find him on his defence before Festus and

He thinks a position among the low hills south of Carmel preferable. If so, the name has not been recovered. G. A. S. places Dor at Tanturah, which he regards as also the site of Merla or La Merle of the Crusaders. He mentions as evidence for his identification the line of fortresses mentioned several times in the O.T., Bethshan, Taanach, Megiddo and Dor. A position either among the low hills or at Tanturah would suit this association of places.

Agrippa, appealing powerfully to the conscience of the latter. Cæsarea was the abode of the Roman centurion Cornelius, who, in consequence of a vision, sent to Joppa for Peter and heard him concerning the good tidings of peace by Jesus Christ. While Peter was yet speaking to him, the gift of the Holy Ghost was poured out, and Cornelius the Gentile was baptized into the Christian Church. This baptism of Cornelius is evidently an important step in the progress of events that brought about the free admission of Gentiles into the new Christian community.

Cæsarea of
Herod.

When Herod the Great had consolidated his power and had become thoroughly assured of the friendship of Augustus, he began to build those stately cities, palaces and temples that were to be lasting monuments of his reign. Fixing upon the place called Straton's Tower (given to him by Augustus) as a suitable position for a seaport, he began to build a most magnificent city, adorning it with sumptuous palaces and with large edifices for containing the people. He also erected a theatre of stone, a big amphitheatre looking out upon the sea, and a temple which could be seen a great way off, containing statues in honour of Rome and of Augustus. But what was greatest and most

laborious of all, Herod adorned his new city with a haven that was always free from the waves. Vast stones were let down into 20 fathoms of water, and a sea-wall 200 yards wide, with an entrance in the south quarter, was built. Within this powerful breakwater, ships could ride in safety at all times.¹ The whole work was finished in 13 B.C., having occupied twelve years. The city was called Cæsarea Sebaste.² It soon became the premier city of Palestine and capital of the Roman province of Judæa, remaining thoroughly Roman in its life and spirit throughout the period of its greatest prosperity. "It was heathendom in all its glory at the very door of the true religion." But the true religion got an early hold in the city, and eventually triumphed. Its most celebrated bishop was Eusebius.

Under later Moslem rule the place declined and the harbour fell into decay. It revived in the hands of the Crusaders, but was finally destroyed by Bibars in 1265. The existing ruins are principally Roman and Crusading. The Roman remains consist of the walls, the theatre and hippodrome, the harbour, the temple, and two fine aqueducts which brought water

¹ Josephus, xv. *Antiq.* ix. 6.

² For other names see G. A. S., p. 140.

3 miles from the Nahr Zerka, and 8 miles from a spring near Subbarin. The Crusading ruins, occupying a much smaller space than the Roman, are principally those of the Castle, the cathedral, the walls and the port. The Crusaders appear to have used many hundreds of the fine columns that embellished Herod's city for the strengthening of their fortifications.

Apollonia. A good way further south from Cæsarea is the small harbour of Arsuf, the Apollonia of Josephus, said by Pliny to be between Cæsarea and Joppa. There are remains of a Crusading town and ruins of a harbour. The town was rebuilt in 57 A.D. by Gabinius, and was subject to frequent siege during the Crusades. The name Arsuf seems to be connected with the Phœnician god Reseph. Mons. Clermont-Ganneau has shown that the legends of Perseus and Horus and St. George are closely connected with this part of the coast.

Jaffa. The modern port of Jaffa (in Arabic, Yafa), with its open roadstead, its close-lying houses and its narrow streets, is picturesquely situated on "a whale-back rise of rocky ground," dipping down behind to the plain, which extends away east as far as the higher hills. In the luxuriant gardens at the back of the town grow oranges, apricots, lemons, figs, bananas and other fruits

in profusion, while palms raise their tall stems above the mass of dark green foliage. There is no proper harbour, only a ledge of rock running out in a north-westerly direction from the south end of the town, which affords a limited amount of shelter for small craft. Jaffa is the ancient Joppa, one of the oldest towns in Joppa. Palestine. The border of Dan is said to have extended over against Yapho or Joppa. In Solomon's time, Joppa was the seaport of Jerusalem. Hiram's sailors brought timber from Lebanon to its harbour for conveyance by land to the capital city. Again, in the much In the O.T. later days of Zerubbabel, cedar trees were brought by way of Joppa for the rebuilding of the Temple. The prophet Jonah, son of Amittai, of Gath-hepher¹ in Zebulun, went down to Joppa, and finding there a ship for Tarshish paid his fare and went on board, thinking in this way to escape the Divine command to visit Nineveh.

In Joppa, Peter stayed for a while, occupying In the N.T. the house of Simon the tanner, which is still and later. shown, at the south-west angle of the town,

¹ Gath-hepher is generally identified with el Meshhed, about 2½ miles east of Seffurieh in Galilee. There appears to be "a chain of tradition supporting this view." See D. B., vol. ii. p. 114.

overlooking the sea. The view from the roof of this house is a fine one, especially out seaward, where the eye rests upon the long bright sweep of the Mediterranean, "its nearer waves broken by the reefs famous in ancient Gentile legend as the rocks of Andromeda." Peter's visit was signalised by the raising of Dorcas from the dead, and also by the vision of the great sheet, let down from heaven by the corners, "whereon were four-footed beasts of the earth and wild beasts and creeping things and fowls of the heaven." This vision taught Peter to make no distinctions among men and things other than those which God Himself had sanctioned, and also prepared him to respond to the summons that came almost immediately afterwards from Cornelius of Cæsarea. How thoroughly the disciple learned his lesson is manifest in his whole dealing with the Gentile soldier, and particularly from his words, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." Joppa had a stormy history in Syrian and Roman times. Its close connection with Jerusalem caused it to be violently Jewish in spirit, and it became a home of rebels and pirates while the hated foreigners were ruling

the country. After the Roman period, it suffered many changes of fortune, now siege and destruction, now renewal, at the hands of Saracens, Crusaders and Egyptians, till its last conquest by Napoleon in 1799.

The ancient road to Jerusalem from Joppa struck through Lydda and the Vale of Ajalon up on to the plateau, a few miles north of the Holy City. The modern paved road runs through Ramleh and past Amwas and Kuryet el Enab to the Jaffa Gate. There seem to have been rough artificial roads in Palestine from the earliest times, useful for the waggons and chariots that had been introduced from Assyria or from Egypt. It was not, however, until the later Roman period that the great highways of the country were laid down. These Roman roads were carefully repaired by the Moslem rulers, and proved exceedingly useful to the Crusaders during their term of residence. After ages of neglect and decay many of them can still be traced. The ordinary *carts* or waggons of the O.T. were of the usual Eastern type, with two wheels of solid wood, and drawn by a couple of oxen. Sometimes the wheels, instead of being solid, had spokes—usually six or eight. These waggons were used for conveying agricultural produce, goods of

Roads
of the
country.

Vehicles.

every description and often persons. When the word 'carriage' occurs in the O.T., it always means 'something carried' or 'baggage,' not a 'vehicle' in our sense of the term. All the oldest Eastern nations seem to have made use of *chariots* for purposes of warfare,—Hittites, Assyrians, Egyptians, Canaanites. Probably the Israelites became familiar with them a good while before they actually adopted them. The Western Range was scarcely suitable ground for wheeled vehicles of any description. Solomon, however, made a beginning by employing chariots in his wars, and after his time they formed a regular part of the Hebrew armies. Ordinary travellers too began to use them, especially persons of high rank. The Hebrew chariots were probably similar in form to those made by the Assyrians and Egyptians—"two-wheeled vehicles, open behind, drawn by two horses and containing two or perhaps three persons."¹

Along the coast of Philistia the only sites of any interest are Askalon, and the ports of Ashdod and Gaza, which have already been considered in connection with the Maritime Plain. It is significant that the Hebrews had no word for a 'port' in the sense of 'a way in

¹ See D. B., vol. i., articles "Cart" and "Chariot."

or out.' The name 'el Mineh,' which occurs several times between Cæsarea and Gaza, is the Greek 'limen' (= 'harbour'), by a very common transposition of letters. The term 'Maiumas,' which also occurs, may mean 'watering-place.'

BOOK III
EASTERN PALESTINE

CHAPTER XV

	PAGE
ITS GENERAL CHARACTERISTICS AND PRINCIPAL DIVISIONS	185

CHAPTER XVI

BASHAN, GILEAD AND MOAB IN HISTORY	198
(<i>a</i>) Bashan and its Cities	198
(<i>b</i>) Gilead and its Principal Places	202
(<i>c</i>) The Land of Moab	214

CHAPTER XV

ITS GENERAL CHARACTERISTICS AND PRINCIPAL DIVISIONS

SO far the Eastern Range of Palestine has appeared as the background of every view 'toward the sunrising' from the Samaritan and Judæan heights—a long mountain wall, rising out of the invisible depths of the Ghor. "Who," says Stanley, "that has ever travelled in Palestine has not longed to cross the Jordan Valley to those mysterious hills which close every eastward view with their long horizontal outline, their overshadowing height, their deep purple shade?" It will only be possible within the limits of the present chapter to note the principal characteristics and divisions and historical sites of this 'region beyond,' which as yet has been only partially surveyed. In 1881, Messrs. Conder and Mantell succeeded in working over some 500 square miles of the country to the east of the Dead Sea. In the

Intro-
ductory.

following year, the former explorer revisited parts of Moab, and extended his survey to Gilead, while in attendance upon Their Royal Highnesses Prince Albert Victor and Prince George of Wales, who were on tour through the country. By means of these researches, together with those of Schumacher, Merrill and others, it is possible to identify a large number of interesting biblical places and districts on this eastern tableland.

General description.

Eastern Palestine or the Mount or Mountains of the Abarim (= 'those beyond' or 'on the other side') is a tract of elevated country, 150 miles long, from Hermon to the wady Kerak at the south end of the Dead Sea, by 30 to 80 miles broad, between the river Jordan and the Arabian desert. A widening to 80 miles occurs in the region of Bashan. This long mountain range rises to an average height of about 2000 ft. above sea-level, or 2800 ft. above the main level of the Ghor. Its skyline viewed from the west is less broken than that of the Western Range itself. There is nothing, for example, corresponding to the break of Esdraelon. Nevertheless there are several deep gorges, which cut their way through the plateau and divide it into sections, characterised by differences of physical conformation and of

vegetation. The principal of these are the Nahr Yarmuk, the wady Zerka (Jabbok) and the wady Mojib (Arnon).

North of the Yarmuk, the country consists, in its central portion, of "a rolling prairie of rich, red soil," wonderfully fertile—a veritable land of wheat harvests and of pastures. In pre-historic times, a thick deposit of volcanic rock spread itself over the whole of this region, giving rise ultimately to the dark native basalt out of which the numerous cities were built. West of this wide central plain lies the hilly and once well-wooded district over against the Lake of Galilee and the Upper Jordan, while on the east stretches the broad lava field of the Leja, with a line of extinct volcanoes beyond. To the south-east the high range of the Jebel ed Druz or Jebel Hauran rises to more than 5000 ft. above sea-level.

Between the Yarmuk and the Jabbok the physical features of the tableland undergo an entire change. Volcanic rock gives place to limestone. The ground consists of high ridges on the west, with upland plains on the east. Forests, orchards, vineyards, wheatfields, and fragrant herbs clothe the landscape. Beautiful ravines occur all over the district. "Beside clear mountain-brooks, the horseman wanders through

North of
the
Yarmuk.

The middle
region.

glades of oak and terebinth, with dark pines above. The valleys green with corn, the streams fringed with oleander, the magnificent screens of yellow, green and russet foliage which cover the steep slopes, present a scene of quiet beauty, of chequered light and shade, of un-Eastern aspect which makes of Mount Gilead a veritable Land of Promise."¹ In spring-time there is a luxuriant carpet of wild flowers.

South of
the Jabbok.

South of the Jabbok, another change of scenery is encountered. "The ridges and forests alike diminish till, by the north end of the Dead Sea, the country assumes the form of an absolutely treeless plateau, in winter bleak, in summer breezy and fragrant. This plateau is broken only by deep, wide, warm valleys like the Arnon." The western slopes are mostly steep, while on the east, beyond a line of low rounded hills, is the boundless stretch of the Arabian desert.

Character-
istics of the
country as
a whole.

Eastern Palestine as a whole, then, must be described as an extremely healthy and fertile region. The climate is temperate. Fresh breezes from the west make the atmosphere cool and bracing. Streams and springs abound, and over a large part of the country there is luxuriant vegetation and fine pasture-land. Travellers

¹ Conder's *Heth and Moab*, p. 193.

have always been struck by the extraordinary number of sheep and goats out upon the pastures, especially in the south, as well as by the multitude of oxen and of camels—features which recall Isaiah's words, "The multitude of camels shall cover thee, the young camels of Midian and Ephah," and make it easy "to understand why so large a part of the annals of this country is taken up with the multiplying of cattle, tribute in sheep and wool, and the taking of spoil by tens of thousands of camels, and hundreds of thousands of sheep."¹

All these characteristics combine to make Eastern Palestine a very rich country, with special attractions for pastoral tribes from the desert, the numerous 'children of the East.' Being without defence along its eastern frontier, it was easily overrun and spoiled, and, except during the centuries of Roman occupation, knew no continued security and very little lasting prosperity. It is now a land of ruined sites and buried civilisations. The rich and beautiful towns, which sprang up in all directions, fell more or less quickly before the assaults of semi-barbaric invaders. The famous underground cities of the region testify to its insecurity and to the need its inhabitants constantly felt for

Land of
ruined
sites.

¹ G. A. S., p. 524.

protection against sudden attack. In the country of Moab, large numbers of rude stone monuments occur. They are found in the shape of menhirs (or single stones standing erect), circles of upright stones, dolmens (or stone tables), cairns and disc stones. The menhirs of Gilead and Moab appear to have been either memorial or for purposes of worship, while the dolmens were apparently used as altars or tables for religious offerings. The absence of such remains in Western Palestine is usually accounted for by the reforming zeal of Hezekiah and Josiah, who ordered the destruction of all the local shrines within the limits of their kingdom.

Natural
divisions.

The names of the different districts in Eastern Palestine, as well as the dividing lines, have varied at different periods of history. The three *natural* divisions are determined by the rivers Yarmuk and Jabbok. (a) North of the Yarmuk as far as Hermon is the region of *Bashan* or the *Hauran*. (b) Between the Yarmuk and the Jabbok lies the hill-country of *Gilead*. (c) South of the Jabbok and reaching away beyond the southern end of the Dead Sea is the territory occupied in very early times by *Ammon* and *Moab*. These are the natural divisions of the Eastern Range. The *historical* divisions have never exactly corresponded.

In O.T. times the dividing rivers were the Nahr Yarmuk and the wady Hesban, some 25 miles south of the Jabbok. At this period, north of the Yarmuk lay (*a*) Bashan or the Bashan—a name used sometimes in a narrower sense to cover the southern portion of what was afterwards known as the Plain of Hauran, at other times in a broader sense for the whole tract of country north of Gilead as far as Hermon (Deut. xxxiii. 22). Ps. lxxviii. calls the mountain of Bashan “a mountain of God, a mountain of summits,” or bold heights.¹ This northernmost district is referred to first (in the O.T.) as the kingdom of Og, extending as far east as Salecah (now Salkhat, in the neighbourhood of Jebel ed Druz) and including Edrei, Ashtaroth and Golan. After the defeat of Og by Israel, the country fell into the hands of the victors, and was inhabited eventually by the half tribe of Manasseh that settled east of the Jordan.

The O.T. district of Argob, with its sixty walled cities, lay somewhere within the limits of Bashan. It has been identified by some with the present Leja, which is so well defined in its

¹ According to Delitzsch and Dr. G. A. Smith, this phrase refers to the cones of extinct volcanoes that are scattered over the region.

boundary and contains so many remains of what were once considerable cities. But, according to Dr. Driver, this identification is extremely doubtful and has been abandoned by the best recent authorities. The architecture of these Leja cities belongs to the Greco-Roman period, and probably none of the remains date further back than the first century A.D. Some of them, however, may well be on the sites of older strongholds, belonging perhaps to the number of the sixty cities of Argob. These ruins are not by any means confined to the Leja, but occur over the surrounding country, especially on the east and south-east. The true site of Argob therefore cannot yet be certainly fixed.

Havvoth-Jair.

Some writers think the Havvoth-Jair or "tent-villages of Jair," mentioned in Num. xxxii. 41, Deut. iii. 14 and elsewhere, are identical with the cities of Argob. But according to Judg. x. 3, 4, the former were cities inhabited by the thirty sons of Jair the Gileadite, themselves thirty in number¹ and situated in Gilead, not in Bashan. Then, again, 1 Kings iv. 13 distinctly separates between Argob and the Havvoth-Jair. Probably, in addition to difference of situation, they differed also as "a region full of walled and gated cities" (Argob) from "a collection of Bedouin camps"

¹ According to 1 Chron. ii. 22, they were 23 in number.

(Havvoth-Jair). In Ezek. xlvii. 16, 18, Hauran, Gilead and Damascus are mentioned as constituting Eastern Palestine, with the Jordan as a boundary on the west. Hauran here is evidently pretty Hauran. much the same as Bashan, and includes all the territory between Damascus and Gilead, from the edge of the Jordan Valley eastward to the desert.

Between the Nahr Yarmuk and the wady Hesban lay (*b*) the Land or Mountain of Gilead, Gilead. divided into a northern and a southern half by the river Jabbok. The southern portion is mentioned (in Deut. iii. 12) as allotted to Reuben and Gad; the northern portion, 'the rest of Gilead,' as the inheritance of east Manasseh. This middle division of Eastern Palestine eventually became Israel's peculiar possession across the Jordan and the scene of many important events in the nation's history.

The territory south of wady Hesban as far as Moab. the river Arnon was known as (*c*) the Mishor or 'tableland.' It formed part of the country of the Moabites, when these eastern kinsmen of Israel were strong enough to push their frontier so far northward. Their permanent abode was on the plateau to the south of the Arnon.

In the time of our Lord, the Nahr Yarmuk Divisions in
N.T. times. appears to have been the chief dividing line of Eastern Palestine. (*a*) North of this river lay

the group of districts that formed the *Tetrarchy of Herod Philip*. Josephus gives them as Gaulanitis, Auranitis, Batanea, Trachonitis and a certain district round Paneas. St. Luke (chap. iii. 1) calls them "the Ituræan and Trachonitidean region." (b) South of the Yarmuk, as far probably as the neighbourhood of the Arnon, the country was known as *Peræa*. Scattered over its northern half lay most of the cities of the Decapolis.

Tetrarchy
of Philip.
Gaulanitis.

(a) The districts ruled over by Philip are not all easy to define. Gaulanitis is evidently the region now known as the Jaulan, between Hermon and the Yarmuk, bounded on the west by the plateau above the Lake of Galilee and the Upper Jordan Valley, and extending eastward as far as the wady Allan. It was divided, according to Josephus, into an upper and a lower province, and contained somewhere within its limits the city of Golan, one of the eastern cities of refuge. Auranitis was probably the great plain to the east of the Jaulan now called the Plain of Hauran, extending from the neighbourhood of Damascus in the north to the modern district of Ajlun in the south, and limited on its eastern flank by the Leja and Jebel ed Druz. The southern end of the Hauran is now known as en Nukra. The name

Auranitis.

'Batanea' seems to have covered sometimes *Batanea*. the whole region north of the Yarmuk, sometimes only a narrow district in the present en Nukra, to the west of Jebel Hauran. It is the Greek form of the Hebrew 'Bashan.' It may be noted in passing that Gaulanitis, Auranitis and Batanea are not N.T. names, unless we are to see, in Batanea, the "Bethabarah¹ or Bethany beyond Jordan, where John was baptizing" of John i. 28, which is highly improbable. The Region of Trachonitis mentioned in Luke iii. 1 *Trachonitis*. as part of Philip's territory was probably the modern Leja, with the country immediately surrounding it. It is impossible to fix the limits of St. Luke's Ituræan district with any *Ituræa*. certainty. The Ituræi were known to the Romans as a hardy race of skilled archers. In the references, they are usually associated with Arabs and Syrians. Perhaps their home may most safely be described as the country upon and below the eastern and south-eastern flanks of the Anti-Lebanon mountains. Tribes from the Arabian desert often penetrated as far as this north-west corner of the Eastern Range. St. Luke mentions Abilene as the territory ruled *Abilene*. over by Lysanias. Abilene is the district on

¹ Possibly the ford Abarah, north-east of Bethshan and within a day's journey of Cana.

the northern slopes of Hermon and round the upper reaches of the Abana or Barada, of which Abila, 15 miles north-west of Damascus, is the capital.

Peræa.

(b) The name 'Peræa,' in the time of our Lord, apparently covered all the plateau between the Yarmuk and the Arnon, though properly belonging to the modern Belka, or region between Jabbok and Arnon. When we read in Mark x. that Jesus came into the "borders of Judæa and beyond Jordan," it means that He left Galilee for Southern Palestine, where He travelled not only in Judæa, but also in the parts of the Eastern Range over against Judæa, which formed the southern half of Peræa.¹ At this particular period the three distinctively Jewish districts of the country were Galilee, Peræa and Judæa. Samaria belonged to the hated Samaritans. Hence Galileans going up to Jerusalem for the feasts journeyed mostly by way of Peræa, crossing the Jordan by one or other of the fords to the south of Gennesaret and recrossing by the principal ford opposite Jericho. When Jesus left Galilee some six months before the last Passover, He travelled through this eastern district, spending most of

¹ Peræa is Josephus' name for what is spoken of in rabbinical literature as "the land beyond Jordan."

His time probably in secret communion with God and in the careful instruction of His disciples. We have several reminiscences of the journey. More than once He came into collision with Jewish rabbis, who sought to catch something out of His mouth which could be used against Him, and on one memorable occasion He took a number of little Jewish children in His arms and blessed them. This sojourn of our Lord across the Jordan has made Peræa, for Christians, what it had already become to the Jew, sacred ground.

In N.T. times, all the country to the east and south of Philip's territory and Peræa was known as Arabia, and was inhabited by Nabatæans—Arab tribes engaged in agriculture and in commerce, who had become powerful about a century before the Christian era, and had to be rigorously held in check by the Romans, when they took possession of Eastern Palestine. The conflict between Rome and these border tribes was long and severe, especially in the northern district of the Hauran. Not until 106 A.D., during Trajan's reign, was the whole Nabatæan kingdom subdued and made into the Roman province of Arabia, with Bosra as its capital.¹

Kingdom of
the Naba-
tæans.

¹ Probably the names 'Nabatæan' and 'Nebaioth' have no connection. See D. B., vol. iii. p. 501.

CHAPTER XVI

BASHAN, GILEAD AND MOAB IN HISTORY

(a) Bashan and its Cities

Israelite
conquest of
Bashan.

AFTER the Israelites had conquered the table-land south of the Jabbok, they appear to have advanced upon the hill-country to the north, which was comparatively open and exceedingly fertile. They were opposed at Edrei by Og, king of Bashan, whom they succeeded in utterly routing, capturing all his cities both walled and unwalled and taking much spoil in cattle and in goods. It is uncertain whether the half tribe of Manasseh settled down at once in the conquered territory, or crossed over later on from the west, after the settlement of the other half in the country to the north of Ephraim. Bashan never proved such a secure possession for Israel as the hills of Gilead further south. It was easily traversed by Aramæan war-chariots, and very frequently overrun. Bashan formed part of the

Israel in
Bashan.

United Kingdom during the reigns of David and Solomon.

After the Disruption, it naturally fell to the Northern tribes, and during the long war with Syria was frequently a scene of battle between Israelites and Syrians. 'For God was displeased with Israel in those days, and delivered them into the hand of Hazael and into the hand of Benhadad, his son, continually.' There was conflict again in this region, during the Maccabean period, between Jews and Greek settlers, and later still between the Roman vassals and their enemies the Nabatæans, who were always trying to break in upon the fertile districts of the Eastern Range. The story of Rome's slow, but complete, conquest of the Hauran is too long to narrate here. The task was finally achieved about the year 106 A.D., after which "the often-checked civilisation" of the province "may be said to have fairly got under way." Villages became cities, cities were enlarged and adorned with temples, palaces, theatres and baths, roads were laid down, and a line of defences was organised all down the eastern frontier. It is important to notice that behind this Roman line of defence "there grew up a curious, a unique civilisation, talking Greek, imitating Rome, but at heart Semitic." For the tribes of the desert in Later history.

these later Roman times pressed in not to ravage, but to settle down and to enjoy the advantages of the higher Western civilisation which had come to their very doors. Christianity, when once it got a hold upon this north-eastern province, exerted deep and widespread influence, as may be seen from the inscriptions and ruins of churches, which occur in such considerable numbers. The ruins of the so-called 'giant cities' of Bashan are none of them earlier than the first century A.D. Many of them are several hundred years later.

Cities of
Bashan.

Edrei is about the only O.T. city in Bashan about whose site anything certain can be said. It is usually identified with the modern Dera'at or Dera'a. The ancient city lay on and within the almost isolated hill that stands forward into the winding gorge of the wady Zeidy, at the south end of the Hauran Plain. The caves in this hill are among the most interesting and valuable discoveries in Eastern Palestine.

Edrei.

"They form a great subterranean city, a labyrinth of streets with shops and houses on either side, and a market-place." Edrei is not referred to again in biblical history after its conquest by Israel, but was a considerable city in later Roman times. About 15 miles north of Edrei is Tell Ashtera, which is believed by

some writers to be the site of Ashtaroth, Ashtaroth. associated in more than one passage with Edrei as one of the royal cities of Og, and afterwards a Levitical city. Though Eusebius in the *Onomasticon* distinguishes between Ashtaroth Ashtaroth-Karnaim. and Ashtaroth-Karnaim, where Rephaim were smitten by Chedorlaomer, the two may be identical, so far as the Scripture references go. The distinction, however, appears to be "confirmed by the existence of two sites bearing similar names, Tell Ashtera and Tell Ash'ari." The latter is a position of great strength, 11 miles north-west of Edrei and about $4\frac{1}{2}$ miles south of Tell Ashtera.¹ The site of Golan, Golan. in spite of its importance in ancient times as a city of refuge and Levitical city, has never been recovered, though the whole region has been carefully searched. At the beginning of the Christian era, Golan is mentioned more than once as a place of battle, and it had already given its name to an extensive district.²

¹ Dr. Driver is of opinion that Tell Ashtera is probably one of the two Ashtaroths (if there be two), and that either el Muzeirib or Tell el Ash'ari is the other. See D. B., vol. i. p. 167.

² Sahem, el Jaulan, Nawa and es Sanamein have been proposed as possible sites—the last by Merrill.

(b) Gilead and its Principal Places

Israelite
conquest
of Gilead.

Gilead was divided into halves by the river Jabbok—Northern Gilead, reaching to the Yarmuk, and Southern Gilead, extending to the wady Hesban. These halves present different physical features and have had different histories. Southern Gilead and the plateau between the wadies Hesban and Arnon belonged at first to Ammon and Moab. They, however, had been driven out by Sihon, an Amorite king from the west, shortly before the arrival of the Israelites at the fords of the Upper Arnon. It was this king who opposed Israel at Jahaz, a fortress in the neighbourhood of Kedemoth and probably not far from Dibon (now Dhiban), where a battle was fought which ended in the defeat of Sihon and the opening up of the way to his capital city, Heshbon. Heshbon fell before the invaders, and a further successful campaign against Jazer resulted in the conquest of all Southern Gilead. There is no account of the capture and occupation of Northern Gilead. It probably preceded or was contemporary with the conquest of Og's kingdom of Bashan. In the allotment of the conquered territory, Sihon's kingdom was divided between Gad and Reuben,¹ while

¹ Reuben apparently got the land to the south of the

Northern Gilead and Bashan fell eventually to eastern Manasseh. Of these districts, Gilead both north and south soon became "the peculiar domain of Israel on the east of the Jordan."

There are frequent references to Gilead during the period of the Judges, and again during the decades of the United Kingdom. Gilead under the Judges and Saul.

Gideon crossed the province in the course of his pursuit of the Midianites, and on his return journey severely punished the chief men of Penuel and Succoth for refusing help to his forces on their outward march. Jair, who judged Israel twenty-two years in succession to Tola, and Jephthah, who fought so valiantly against the Ammonites, were Gileadites. Jephthah's home appears to have been at Mizpeh of Gilead. Mizpeh.

At any rate here, before the campaign, he swore his rash oath, and here, on his return, he did to his own daughter 'what he had vowed to do.' This Mizpeh may possibly be the same as the place of reconciliation between Jacob and Laban, which will be referred to later. In the early days of the United Kingdom, we find Saul going to the rescue of Jabesh-Gilead from the Jabesh-Gilead.

Hesban (including all Moab), while Gad dwelt in Southern Gilead. This is according to Josh. xiii. 16 f. But see Num. xxxii. 34 f.

attacks of the Ammonites, who were always a source of danger from the east. Jabesh-Gilead appears first (in the O.T.) as the scene of a raid, in which a body of western Israelites carried off 400 virgins, who became wives to the Benjamites. Later on, in return for the help that had been given them against Nahash, the men of this place rescued the bodies of Saul and his sons from the Philistines who were maltreating them, and gave them honourable burial. 'Jabesh' has no doubt survived in the name of the wady Yabis. Robinson suggested ed Deir, a little to the south of the stream. Merrill proposes Miryamin, which lies to the north of the wady, about 7 miles from Pella, on an ancient road leading over the mountain.

In David's
time.

David fled to Gilead when the rebellion under Absalom broke out and found refuge in the town of Mahanaim, where Abner had previously crowned Ishbosheth king. While he was here, Barzillai the old Gileadite chieftain came, bringing beds and basons and earthen vessels and all kinds of food for the use of the fugitive king and his followers. Gen. xxxii. 10 seems to place Mahanaim near the Jordan; Josh. xiii. 26 makes it a border town of Gad; while, from other slight indications, it apparently lay north of the Jabbok. More than this

Mahanaim.

cannot be said with any confidence.¹ Absalom and his forces followed David to Gilead and pitched not far from Mahanaim. In the battle that ensued, at "the wood of Ephraim," the rebel army was utterly defeated. Absalom himself rode away hastily from the field of battle. But as his mule "went under the thick boughs of a great oak" his head got caught between the branches and he was left hanging in mid-air. Joab, the chief captain of David's army, coming upon him while he was yet alive in the tree, took three darts in his hand and thrust them through the young prince's heart.

After the Disruption, Gilead formed part of the Northern Kingdom of Israel (with which its lines of communication were numerous and comparatively easy) and became the scene of many interesting national events. From its wooded heights Elijah suddenly appeared before Ahab, with the news that God was about to punish Israel by bringing upon the land a long drought. Having delivered his message, he as suddenly disappeared, returning to the brook

After the
Division.

¹ Some explorers have fixed upon Kh. Mahne, 14 miles south-east of Bethshan, as the probable site. Merrill prefers Kh. Suleikhat in the wady Ajlun, 300 ft. above the Ghor. See D. B., vol. iii. p. 213.

Brook
Cherith.

Cherith, 'which is before (*i.e.* 'to the east of') Jordan,' where ravens are said to have supplied him every morning and every evening with bread and flesh. This brook was probably some well-known retreat in one of the many beautiful glens of the province. It cannot possibly be the wady Kelt, on the west of the Jordan, in the neighbourhood of Jericho, as has often been supposed.

Ramoth-
Gilead.

A little later, King Ahab himself, whom Elijah had so boldly rebuked, fell at Ramoth-Gilead, in battle against the Syrian forces. This city, for which as many as five different sites have been proposed, was a stronghold not far from the border of Gilead, towards the north. It could be reached easily by chariots—either the chariots of Syrians from Damascus, or the chariots of Israelites from over the Jordan *vid* the fords opposite Bethshan. Evidently, the way to Jezreel from Ramoth-Gilead was suitable for horses, else Jehu, when indirectly summoned by Elisha, could not have appeared so quickly and suddenly before the gates of that western city. Many authorities place Ramoth-Gilead at Reimun, not far from Jerash, just north of the Upper Jabbok. Dr. G. A. Smith throws out the suggestion that the site of Gadara is such an incomparable one as to be at

least a possible position for this famous eastern stronghold. He and other recent writers are convinced that it must have lain considerably to the north of the Jabbok, and therefore cannot with any show of reason be identified with places like es Salt or el Jala'ad, which lie well to the south of that river.

During the reign of Jehu, Hazael of Damascus smote the Israelite cities in Eastern Palestine as far south as the river Arnon. But Joash, son of Jehoahaz, retook from Benhadad the cities that had been lost, and during the long prosperous reign of Jeroboam II. "Israel enjoyed supremacy up to her ideal borders, Hamath and the Dead Sea, and probably occupied part of the very territory of Damascus itself." This extended dominion lasted till 734 B.C., when Tiglath-Pileser conquered Gilead and Galilee, together with all their important cities, and carried away their inhabitants captive to Assyria. Two or three centuries later, not very long after the Return, Jews from south-western Palestine began to straggle back to their former homes among the hills and glens of Gilead. There they eventually came into contact with Greek immigrants, who began to spread over the district almost immediately after Alexander's conquest of the country. After some conflict, the two races

Later
history of
Gilead.

settled down side by side in the chief cities. It was Alexander Jannæus who, later on, brought Gilead back again within the boundaries of the Jewish State, where it remained till Rome, not long after 64 B.C., once and for ever broke the power of the Jews in Eastern Palestine.

Jacob and
Laban in
Gilead.

But the events just chronicled are not the only important ones associated with Gilead. Its history goes back beyond the invasions of Israel and of Sihon to the time of Jacob, and even to the earlier period still when Chedorlaomer and his allies skirted the country on their way to attack the kings of Sodom and Gomorrah. Jacob, on his return journey from Haran, managed to reach the Mountain of Gilead, before he was overtaken by Laban. Here, at a place which was called by the latter Jegar-sahadutha (= 'the heap of witness') and by the former Galeed and Mizpeh (= 'the watch tower'), the two men entered into a covenant of friendship. Colonel Conder places this Mizpeh¹ at Suf, about 3 miles from Reimun and some 10 miles north of the Jabbok, where a fine group of rude stone monuments is still to be seen,

¹ Probably not the same as Ramath-mizpeh of Josh. xiii. 26, which Conder identifies with er Rimthe, half-way between the Jordan and Bozrah, and due west of the latter. But see D. B., vol. iii. p. 401.

marking the spot as a very ancient sacred centre. Others prefer Jerash, a little further south-east. After the reconciliation with Laban, Jacob sent men to Esau, to the land of Seir, with a conciliatory message, and then anxiously awaited the result. Word soon came that Esau himself was travelling north, with 400 followers, to meet him. Fearing lest this advance might be hostile, Jacob divided his company into two camps, so that, if one was smitten, the other might have a chance of escape. He also prepared a large present of cattle, in the hope of turning aside the supposed wrath of his brother. Then follows the story of the patriarch's night-long wrestle with the angel, somewhere not far from the river Jabbok, across which he had sent his company. Whether this mysterious encounter took place on the north or south side of the river is uncertain. Anyway, Jacob prevailed, and won a signal blessing for himself. Then we read, "Jacob called the name of the place Penuel, for, said he, I have seen God face to face and my life is preserved. And the sun rose upon him as he passed over Penuel." Evidently, from the hints given in this narrative and from other available data, Penuel was "some elevated or projecting spot near where the

Jacob and
Esau.

Penuel.

Jabbok descends from the uplands into the Jordan Valley," somewhere above Succoth.¹

The subsequent meeting with Esau passed off happily, resulting in the establishment of friendly relations between the chieftains. Jacob's next move was to Succoth, where he built himself a house and made booths for his cattle. The site of Succoth is as uncertain as that of Penuel. It was probably not far from the Jordan, on its eastern side,—if north of the Jabbok, perhaps at Tell Deir 'Allah (according to Merrill and Conder); if south of it, possibly near the ed Damieh ford (according to Dillmann and Driver), whence there is an open way up into the hill-country in the neighbourhood of Shechem, Jacob's next stopping-place. Succoth is mentioned again later on, in connection with Gideon's pursuit of the Midianites. Gideon was moving eastward, and, after crossing the Jordan and threatening Succoth, went up to Penuel. Judg. viii. 11 adds that "he went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah." Jogbehah is probably

¹ Merrill places it at Tulul ed Dahab, conical hills a little way up the valley of the Jabbok, between which the river flows, on its way down to the Jordan. Conder, believing it to be south of the Jabbok, identifies it with the ridge of Jebel Osha. See D. B., vol. iii. p. 739.

the present Kh. Jubeihah (or Ajbeihat), north-west of Amman, where there are considerable remains. Nobah is unknown, but must appar- Nobah.
 ently be distinguished from the Nobah of Num. xxxii. 42, where the name was given to Kenath (now Kunawat, the Greek Canatha) by a certain clan of Manasseh, called Nobah.

This account of Gilead would not be complete without some reference to the Greek settlements within and around its borders. The oldest of them were Dion, Pella, Philadelphia, Gadara and Abila, all founded before 218 B.C. Later on, Bosra, Gerasa and Hippos are named. But it was not until after Herod the Great's death that the famous league known as the Decapolis The
 Decapolis.
 arose. It began probably as an association of cities, primarily for defence against Semitic influences and forces (especially from the east), and secondarily for the development of commerce. Such leagues had already become common in the west. The original ten members of this 'anti-Semitic' league were Scythopolis on the west of the Jordan, defending the mouth of the passage westward *via* Jezreel and Esdraelon to the seacoast, then Pella, Gadara and Hippos, just east of the river, guarding the entrances to the three chief roads that run east and north-east. Further

eastward still came Dion, Gerasa and Philadelphia, while Rephana, Kanatha and Damascus lay out on the furthest frontier of the range. Other cities joined the league later on, such as Abila, Capitolias, Kanata and others. If each city owned the land in its own immediate vicinity, as well as that within its own boundaries, the Decapolitana Regio (of Pliny) must have been a very considerable extent of territory. The sites and architectural remains of these wealthy Greek settlements have many features in common. The cities stood mostly on important thoroughfares and in positions where defence was possible. The paved roads leading up to them, the 'narrow, parapetless' bridges and the colonnaded streets mark them out from other less characteristically Greco-Roman centres. Within the cities, "the best preserved buildings are the amphitheatres, the most beautiful are the temples." Each settlement possessed rights of self-government, subject to revision by the imperial authority. In the time of our Lord, this confederacy of Greek cities was about at the height of its wealth and prosperity. It could not fail to exercise considerable influence upon the Jewish towns and districts in its vicinity—especially upon Galilee, along whose south-east border lay Scythopolis, Gadara and Hippos.

Philadelphia, a famous member of the league, ^{Rabbath-Ammon.} was built on the site of the ancient Rabbah or Rabbath-Ammon, now Amman, on the south-east heights of Gilead. This site has been described as one of the most weird and suggestive in Eastern Palestine. As the traveller approaches it from the south, "gradually the Roman city comes in sight, in a gorge between hills some 300 ft. high," and he is face to face with one of the finest groups of Greco-Roman remains in Syria. There are ruins of baths, a theatre, an odeum, and on the hill a fortress which once contained within its lines a fine temple. The inhabitants were evidently numerous and wealthy, in the days of the city's renown. Not far from these remains are several dolmens and menhirs, which carry back the history of the neighbourhood far beyond Roman and even Jewish days to prehistoric times. Gerasa, ^{Gerasa.} another famous city of the Decapolis, is the modern Jerash, 6 miles north of the Jabbok and 20 miles east of the Jordan. Here is a splendid set of ruins, dating mostly from the period of the Antonines. There are nearly 200 columns still standing to their full height along the principal street. Gerasa is an instance of a great city about whose history scarcely anything is known.

(c) The Land of Moab

Israelite
conquest of
Northern
Moab.

The southernmost province of Eastern Palestine is chiefly interesting historically in connection with the earliest conquests of Israel. In Num. xxi. 13 we find the invaders encamped on one of the higher branches of the river Arnon, which at that time separated Moab from the kingdom of Sihon. Up to this point the Israelites had travelled along the edge of the desert on the east of the Moabite plateau. Now it was necessary to cross Sihon's territory, if they were to reach the fords of the Jordan over against Jericho. Sihon opposed their passage, and a battle was fought at Jahaz, which ended in the defeat of the Amorite king and the opening up of the way along the high, bleak tableland between the Arnon and the Hesban to Abel Shittim, in the Jordan Valley. The stations of this northward march are given (in Num. xxi.) as Beer, Mattanah, Nahaliel, Bamoth and 'the valley in the field of Moab by the top of Pisgah.' As there is no water along the plateau itself, these camping-places would be in or about the principal watercourses that run from east to west across the district. Beer and Mattanah have not yet been identified, though their neighbourhood is pretty clearly

Stations
of Israel's
advance.

Beer and
Mattanah.

indicated in the narrative. Some authorities identify Beer with Dibon. Whether this be correct or not, the two places lay near together. Mattanah may be some suitable spot in the wady Waleh. Nahaliel (= 'valley of God') is **Nahaliel.** usually placed in the rugged and precipitous ravine now called wady Zerka Main,¹ in which are the famous healing springs of Callirrhoe, where the diseased body of Herod was treated shortly before his death. The principal hot spring is surrounded by incrustations of pure sulphur, and is still visited by the Bedawin of the desert. Bamoth (= 'high places') may **Bamoth.** safely be located on the summit or northern slopes of the ridge (el Maslubiyyeh) on the south of wady Jideid, near one or another of the groups of rude stone monuments which lie all around.

The last station before Shittim is described as 'the valley or glen that is in the field of Moab, by the headland of Pisgah,² which looketh out over Jeshimon.' Up to Bamoth, the Israelites had only an open view eastward. After passing

¹ See G. A. S., p. 561 f. Bliss appears to identify with wady Waleh.

² See D. B., vol. iii. pp. 502 and 883, where the "top of Pisgah" and "Mount Nebo" are described as alternative designations of the same spot. Compare Driver's note on Deut. xxxiv. 1, in his Commentary.

Bamoth, they came to the inner or eastern end of one of the many clearly defined ridges running out westward from the plateau to the Jordan Valley, whence it became possible to see the long line of the western mountains. The valley in which the host actually encamped is almost certainly "the well-watered glen on the north of the Neba-Siaghah ridge, the present wady Ayun Musa." This Neba ridge extends westward for about 2 miles, and the first Ras or head reached is the one still called Neba or Nebo (2643 ft.), from which an extensive view opens out, embracing almost the entire length of the Western Range. From the second Ras, called Siaghah, the whole of the Jordan Valley is visible, with the river winding 'like a great dusky dragon through the white valley,' and Jericho, the city of palm trees, lying immediately below. Ras Siaghah is almost certainly "the head of Pisgah which looketh over Jeshimon,"¹ whence there is a prospect almost identical with that described in Deut. xxxiv. 1-3 as the last which Moses had of the Promised Land. On this same ridge

Nebo.

Pisgah.

¹ Some think this Jeshimon may be "the long stretch of waste land on the east of the Jordan," just below Pisgah, rather than Jeshimon proper, immediately opposite, on the west of the river.

Moses breathed his last, being buried somewhere 'in the valley of the land of Moab over against Beth-Peor.'

When the Israelites at length reached the Jordan Valley, we read that they encamped "from Beth-Jeshimoth¹ even unto Abel-Shittim, Shittim. in the plains of Moab." This camping-ground was in what is now called the Ghor es Seiseban or 'valley of acacias,' the well-watered plain just east of the Jordan, opposite Jericho. It was among the groves of this plain that the daughters of Moab drew away the children of Israel to the worship of their god Baal-Peor.

In this same neighbourhood lay the heights Places of Balaam's altars. from which Balaam is said to have viewed the hosts of Israel at Balak's bidding. The first station or height was Bamoth-Baal, probably the same place as the Bamoth already mentioned, south of Neba. From this point, only "the utmost part" of the Israelite camp could be seen. The second point of view was 'the field of Zophim' (=the watchers), near the top of Pisgah. This field may be Tala'at es Safa, the

¹ "Some ruins and a well at the north-east end of the Dead Sea bear the name of Suwaimeh, which is considered as a modification of Jeshimoth; and this situation suits the requirements of the biblical narrative." See D. B., vol. i. p. 281.

plateau of arable land between Neba and Siaghah. From Zophim Balak took Balaam to 'the top of Peor, which looketh down upon the desert'—probably some point still nearer the Jordan Valley along the same ridge. It would be difficult to find "more suitable platforms for altars or more open posts for observing the stars or the passage of clouds or the flight of birds across the great hollow of the Arabah"¹ than these three stations.

Cities of
the Plain.

Many good authorities place the 'Cities of the Kikkar or Circle,' called in the A.V. the 'Cities of the Plain' [Sodom, Gomorrah, Admah, Zeboiim and Bela (or Zoar)], in this region, at the north end of the Dead Sea, formed by the plains of Jericho and Shittim. The name 'Circle of the Jordan' certainly applies to this *northern* district, and the position suits the requirements of two important references—the view of Lot (in Gen. xiii.), who, from the heights of Bethel, lifted up his eyes and beheld the 'cities of the circle'; and the campaign of Chedorlaomer and his allies, who passed northwards to Engedi and thence to the place of battle against the kings of Sodom and Gomorrah, in the Vale of Siddim. If this be a correct view, Admah may be represented by the present

¹ G. A. S., p. 566.

Damieh, one of the principal fords of the Jordan; Zoar by Tell es Shaghur, a whitish mound, about 40 ft. high, near the foot of the eastern hills, where the wady Hesban leads up into the heart of the mountains; and Gomorrah by Tubk Amriyeh, not far from Ain Feshkah. Other authorities transfer the cities to the region about the *southern* extremity of the Dead Sea, where Zoar would be the site called Zoara by the Greeks and Zughar by the Arabs, while Sodom is represented by Jebel Usdum. Jewish and Arab traditions are in favour of this southern position. Also, "the natural conditions are more suitable there than on the north to the descriptions of the region both before and after the catastrophe, for there is still sufficient water and verdure on the eastern side of the Ghor to suggest 'a garden of the Lord,' while the shallow bay and long marshes may, better than the ground at the north end of the sea, hide the secret of the overwhelmed cities."¹ It is difficult to decide between these two opinions. There are no remains of the cities, and no certain traces of their names.

The northern frontier of Moab was constantly changing. When the inhabitants were strong and under an aggressive ruler, they frequently

Northern
frontier of
Moab.

¹ G. A. S., pp. 507-8.

held the plateau as far as the wady Hesban. When they became weak, or when enemies from the east or west were too powerful for them, they were generally driven back and confined to the uplands south of the river Arnon. For example, at the beginning of the ninth century B.C. their dominion extended as far north as Medeba. Then, under Omri and Ahab, the Arnon again became their border on the north. After Ahab's time, they pushed north, and once more recovered their cities as far as a line running just south of Heshbon. Mesha or the kings who followed him exercised an even wider authority, "for in the time of the great prophets we find Moab, except for a short interval, in possession of all their ancient territory, even north of the wady Hesban." At the north-east corner of this debateable tract between the wadies Hesban and Arnon were Elealeh, now el 'Al, about a mile north of Heshbon; Medeba, now Madeba, probably in the earlier periods the largest town in the district and very flourishing; and Beth-Maon, now Tell Main, 4 miles south-west of Medeba, commanding an extensive view.

Aroer.

On the north bank of the Arnon lay Aroer, now Arair, 'the Beersheba of the East,' described generally as 'on the edge or lip of the valley

of the Arnon,' to distinguish it from Aroer of Judah on the west and from Aroer of Gad in the neighbourhood of the Upper Jabbok. Sihon had wrested this south-eastern Aroer from Moab shortly before Israel's arrival, and it had become one of his southern frontier cities. Afterwards it became one of the cities of Reuben. The Moabites regained possession of it several times, and it was still a place of some importance in the time of Eusebius. Ar, 'the city of Moab which Ar of Moab. is on the border of Arnon,' was situated probably on the southern slopes of the river. Rabba, 10 miles away, is too far south of the river-valley to be a likely site.¹ Further south than Rabba is Kerak, a short way up the wady of the same name, representing the Kir of Moab Kir of Moab. mentioned in Isaiah's burden (ch. xv. 1), and called also Kir-haraseth (Isa. xvi. 7) and Kirheres (Jer. xlviii. 31). It stands on an almost isolated peak, 2700 ft. above the sea, and could be easily defended from assault. Bezer, the Bezer. southernmost of the eastern cities of refuge, has not yet been recovered. Probably it must be sought somewhere towards the eastern frontier of the Moabite tableland.

¹ The ruins of Rabba probably "represent a later city, built after the old Ar had been destroyed by an earthquake in B.C. 342." See D. B., vol. i. p. 130.

TOPOGRAPHICAL INDEX



N.B.—*This Index contains all important or interesting Palestinian sites mentioned in the Old and New Testaments. The Scripture references are drawn principally from Names and Places in the Old and New Testament and Apocrypha, compiled by Mr. George Armstrong, and published for the Committee of the P.E.F. The pages of the text on which the sites are discussed will be found in the General Indexes to the volumes.*

ABANA, river.—*Nahr Barada*, one of the rivers of Damascus, rising near Baalbek. 2 K 5¹². RV Abanah or Amanah.

ABARIM, mts. of.—The Eastern Range, particularly the portion south of the wady Hesban. Nu 27¹² 33^{47, 48}, Dt 32⁴⁹.

ABDON.—Probably *Abdch*, E. of Achzib (2). Jos 21³⁰, 1 Ch 6⁷⁴.

ABEL, the great stone of.—*Deir Aban*, near Beth-shemesh. 1 S 6¹⁸.

ABEL - BETH - MAACAH. — *Abl*, 6½ miles W. of Banias. 2 S 20^{14, 15, 18}, 1 K 15²⁰, 2 K 15²⁹, 2 Ch 16⁴.

ABEL-CHERAMIM. — On the Moab plateau, near *Minnith*. Jg 11³³.

ABEL-MAIM.—Same as Abel-beth-maacah. 2 Ch 16⁴.

ABEL-MAHOLAH. — *Ain Helwach*, 9½ miles S. of Bethshan. Jg 7²², 1 K 4¹² 19¹⁶.

ABEL-SHITTIM.—Plain east of the Jordan, opposite Jericho, now *Ghor es Seiscban*. Nu 33⁴⁹. See Shittim.

ABILENE.—Tetrarchy in Syria about A.D. 26. Lk 3¹.

ACCHO (RV Acco).—*Akka* or *Acre*. Jg 1³¹. See Ptolemais.

ACELDAMA (or Akeldama). — Traditional site is *Hakk-ed-Dumm*, S. of the Pool of Siloam. Ac 1¹⁹.

ACHOR, Valley of.—*Wady Kelt*, near Jericho. Jos 7^{24, 26} 15⁷, Is 65¹⁰, Hos 2¹⁵.

- ACHSHAPH (1).—*El Kesaf*, S. of the Kasimiyeh, in Upper Galilee. Jos 11¹ 12²⁰.
- ACHSHAPH (2).—*El Yasif*, near Acre. Jos 19²⁵.
- ACHZIB (1), of Judah.—*Ain Kezbeh*, 3 miles N. of Adullam. Jos 15⁴⁴, Mic 1¹⁴. Appears as Chezib in Gn 38⁵ and perhaps as Cozeba in 1 Ch 4²².
- ACHZIB (2), of Asher.—*Ez Zib*, 8½ miles N. of Acre. Jos 19²⁹, Jg 1³¹. The Aksibi of the Assyrians and Ecdippa of Josephus and Jerome.
- ADAM.—In the Jordan Valley, near Zarethán, probably the present ruined bridge at the *Damieh* ford. Jos 3¹⁶.
- ADASA.—*Kh. Adaseh*, near Gibeon. 1 Mac 7^{40. 45}, Josephus 12 *Ant.* 10⁵.
- ADIDA.—*Haditheh*, close to Lydda. 1 Mac 12³⁸ 13¹³. Same as Hadid.
- ADMAH.—Some say = Adam. Possibly traceable in *el Adeimeh*, 2 miles S. of Tell es Shaghur (Zoar). Gn 10¹⁹ 14^{2. 8}, Dt 29²³, Hos 11⁸.
- ADORAIM.—*Dura*, 5 miles W. of Hebron. 2 Ch 11⁹. Same as Adora (Adoraim) of 1 Mac 13²⁰ and Josephus 13 *Ant.* 9¹.
- ADULLAM, city and cave of.—*Aid-el-ma*, in the Valley of Elah. Gen. 38^{1. 12. 20}, Jos 12¹⁵ 15³⁵, 2 Ch 11⁷, Neh 11³⁰, Mic 1¹⁵, 1 S 22¹, 2 S 23¹³, 1 Ch 11¹⁵.
- ADUMMIM, ascent of.—*Talat ed Dumm*, in Wady Kelt. Jos 15⁷ 18¹⁷.
- AENON.—*Ainun*, 7 miles N. of Salim. Jn 3²³.
- AHLAB.—Possibly *El Jish*, the Gischala of Josephus. Jg 1³¹.
- AI (or Hai).—*Kh. Haiyan* or *et Tell*, both E. of Bethel. Gn 12⁸ 13³, Jos 7^{2. 5} 8¹⁻²⁹ 9³ 10^{1. 2} 12⁹, Ezr 2²⁸, Neh 7³² 11³¹, Is 10²⁸, Jer 49³.
- AIJALON (or Ajalon), town and valley of.—*Yalo*, 13 miles from Jerusalem, towards Jaffa. Jos 10¹² 19⁴² 21²⁴, Jg 1³⁵, 1 S 14³¹, 1 Ch 6⁶⁹ 8¹³, 2 Ch 11¹⁰ 28¹⁸. Aialuna of the Tell-el-Amarna Tablets.
- AIJALON of Zebulun.—Site unknown. Jg 12¹².
- AKRABBIM, ascent of.—A barren ascent on the S. of the Dead Sea. Nu 34⁴, Jos 15³, Jg 1³⁶.
- ALLEMETH.—*Almit*, 3½ miles N.E. of Jerusalem. 1 Ch 6⁶⁰. Same as Almon of Jos 21⁸.
- ALLON-BACUTH.—“Oak of weeping,” below Bethel. Gn 35⁸.
- ALMON-DIBLATHAIM.—In Moab, unknown. Nu 33^{46. 47}. Probably the same as Beth-diblathaim of Jer 48²².

- ANAB.—*Kh. Anab*, $2\frac{1}{2}$ miles W. of Debir. Jos 11²¹ 15⁵⁰.
- ANAHARATH.—*En Naurah*, $5\frac{1}{2}$ miles N.E. of Jezreel. Jos 19¹⁹.
- ANANIAH.—*Beit Hannina*, near Gibeon. Neh 11³².
- ANATHOTH.—*Anata*, 3 miles N.E. of Jerusalem. Jos 21¹⁸,
1 K 2²⁶, 1 Ch 6⁶⁰, Ezr 2²³, Neh 7⁷ 11³², Is 10³⁰, Jer 1¹
11²¹, 23 29²⁷ 32⁷. 9.
- ANTIPATRIS.—*Ras el Ain*, N.E. of Jaffa. Ac 23³¹.
- APHEK (1).—Possibly in Sharon. Jos 12¹⁸, 1 S 4¹. Probably
the same as Aphekah of Jos 15⁵³.
- APHEK (2).—In the territory of Asher. Jos 13⁴ 19³⁰, Jg 1³¹
(Aphik).
- APHEK (3).—1 S 29¹. See vol. i. p. 137.
- APHEK (4).—*Fik*, overlooking the Sea of Galilee, on its E.
side. 1 K 20²⁶, 30, 2 K 13¹⁷, 25.
- AR OF MOAB.—On S. bank of Arnon, in a pleasant valley.
Nu 21²⁸, Dt 2⁹, 36, Is 15¹. Possibly the same as Keriath
of Am 2², Jer 48²⁴, 41.
- ARABAH.—In AV, only once, in Jos 18¹⁸, where it describes
the plain N. of the Dead Sea, along the right bank of the
Jordan for some 50 miles. In RV, it applies also to a
portion of the great Wady el Arabah, south of the Dead
Sea. Jos 18¹⁸, Dt 2⁸.
- ARAD.—*Tell Arad*, E. of Beersheba. Nu 21¹ 33⁴⁰, Jos 12¹⁴,
Jg 1¹⁶. In Nu 21¹ and 33⁴⁰ "King Arad" (AV) becomes
"King of Arad," in RV.
- ARBAH OR ARBA, city of.—Hebron. Gn 35²⁷, Jos 15¹³ 21¹¹.
- ARCHI.—*Ain Arik*, 6 miles W. of Bethel. Jos 16², 2 S 15³²
16¹⁶ 17⁵, 14, 1 Ch 27³³.
- ARGOB.—District in Bashan. Dt 3⁴, 13, 14, 1 K 4¹³.
- ARIMATHÆA.—Not identified. Mt 27⁵⁷, Mk 15⁴³, Lk 23⁵¹,
Jn 19³⁸.
- ARIEL.—A name for Jerusalem, in Is 29¹, 2, 7. It means
either "lion of God" or "hearth of God."
- ARNON, Valley of.—*Wady Mojib*, E. of Dead Sea. Nu 21¹³⁻²⁸
22³⁶, Dt 2²⁴, 36 38, 12, 16 4⁴⁸, Jos 12¹, 2 13⁹, 16, Jg 11¹³, 26,
2 K 10³³, Is 16², Jer 48²⁰.
- AROER (1).—*Kh. Arair*, on N. bank of wady Mojib. Dt 2³⁶
3¹² 4⁴⁸, Jos 12² 13⁹, 16, Jg 11²⁶, 2 S 24⁵, 2 K 10³³, 1 Ch 5⁸,
Jer 48¹⁹, Nu 32³⁴.
- AROER (2).—Town of Gad, originally an Ammonite city, E.
of Rabbah. Jg 11³³, Jos 13²⁵.
- AROER (3).—Town of Judah, in *wady Ararah*, 20 miles S. of
Hebron. 1 S 30²⁸.

ARUMAH.—Possibly *el Ormeh*, 6 miles S.E. of Shechem. Jg 9⁴¹.

ASHKELON.—*Askelan*, on the coast between Joppa and Gaza. Jg 1¹⁸ 14¹⁹, 1 S 6¹⁷, 2 S 1²⁰, Jer. 25²⁰ 47⁵, Am 1⁸, Zeph 2⁴, Zec 9⁶.

ASHAN.—Somewhere on the hills E. of Gaza. Jos 15⁴² 19⁷, 1 Ch 4³² 6⁵⁹. Perhaps the same as Cor-ashan of 1 S 30³⁰.

ASHDOD.—*Esdud*, in Philistia. Jos 11²² 15⁴⁶, 1 S 5¹⁻⁷ 6¹⁷, 2 Ch 26⁶, Neh 13²³, Is 20¹, Jer 25²⁰, Am 1⁸ 3⁹, Zeph 2⁴, Zec 9⁶.

ASHTAROTH.—See vol. ii. p. 201. Dt 1⁴, Jos 9¹⁰ 12⁴ 13¹². 31, 1 Ch 6⁷¹. Jos 21²⁷ has Be'eshterah.

ASHTAROTH-KARNAIM.—See vol. ii. p. 201. Gn 14⁵, 1 Mac 5²⁶. 43, 2 Mac 12²¹. 26.

ATAROTH (1).—Probably *Kh. Attarus*, N. of wady Mojib. Nu 32³. 34. *Jebel Attarus* may be the Atroth-shophan of Nu 32³⁵.

ATAROTH (2).—Possibly *Tell el Truny*, in the Jordan Valley, or *Kh. Kaswal*. Jos 16¹.

ATAROTH-ADDAR.—*Ed Dariéh*, on W. slope of the hill which lies to the south of Lower Beth-horon. Jos 16⁵ 18¹³, 1 Ch 2⁵⁴. Same as Ataroth of Jos 16².

AVEN (1), Valley of.—Valley between the Lebanons. Am 1⁵.

AVEN (2).—On or Heliopolis, in Egypt. Ezk 30¹⁷. [Aven = "idolatry."]

AZEKAH.—See vol. ii. pp. 136, 137. Jos 10¹⁰. 11 15³⁵, 1 S 17¹, 2 Ch 11⁹, Neh 11³⁰, Jer 34⁷.

AZMAVETH.—*Hizmeh*, 4 miles N.E. of Jerusalem. 1 Ch 12³, Ezr 2²⁴, Neh 12²⁹. Neh 7²⁸ gives it as Beth-azmaveth.

AZMON.—Town in the extreme S. of Judah, unknown. Nu 34⁴. 5, Jos 15⁴. Same as Azem or Ezem of Jos 15²⁹ 19³, 1 Ch 4²⁹.

AZOTUS.—Greek form of Ashdod (*Esdud*). Ac 8⁴⁰, Jg 2²⁸. Many references in 1 Mac, and some in Josephus.

AZZAH.—AV form of Gaza, in Dt 2²³, 1 K 4²⁴, Jer 25²⁰. In 1 Ch 7²⁸ RV reads Azzah (in m. Ayyah).

BAALAH (1).—Same as Kiriath-jearim. Jos 15⁹. 10, 2 S 6², 1 Ch 13⁶. In 2 S 6² RV has Baale-Judah.

BAALAH (2).—Town in S. of Judah. Jos 15²⁹. Probably the same as Balah of Jos 19³, Billah of 1 Ch 4²⁹, and Bealoth of Jos 15²⁴.

- BAALAH (3).—Ridge running W. from Ekron. Jos 15¹¹.
- BAALATH.—Town of Dan, unknown. Jos 19⁴⁴. May be the same as the Baalath of 1 K 9¹⁸ and 2 Ch 8⁶.
- BAALATH-BEER.—Hill on the Tih plateau, S. of Beersheba. Jos 19⁸, 1 S 30²⁷ (Ramah of the South).
- BAAL-GAD.—Possibly *Banias* (G. A. S. p. 474) or *Ain Jedeideh* (Conder). Jos 11¹⁷ 12⁷ 13⁵.
- BAAL-HAZOR.—*Tell Asur*, near Ephraim. 2 S 13²³.
- BAAL-HERMON.—Hermon (Jabel esh Sheikh). Jg 3³, 1 Ch 5²³.
- BAAL-MEON.—*Tell Ma'in*, W. of Medeba. Nu 32³⁸, 1 Ch 5⁸, Ezk 25⁹. The same as Beth-meon of Jer 48²³, Beon of Nu 32³, Beth-baal-meon of Jos 13¹⁷.
- BAAL-PERAZIM.—Near Jerusalem, but unknown. 2 S 5²⁰, 1 Ch 14¹¹.
- BAAL-SHALISHA.—*Kefr Thilth*, on wady Kanah. 2 K 4⁴², 1 S 9⁴ (land of Shalishah).
- BAAL-TAMAR.—Near Bethel and Gibeah, possibly *Attara*. Jg 20³³.
- BACE, Valley of.—Unknown. Ps 84⁶.
- BAHURIM.—Probably the same as Almon (*Almit*). 2 S 31¹⁶ 16⁵ 17¹⁸ 19¹⁶, 1 K 2⁸.
- BAMOTH-BAAL.—See vol. ii. pp. 215, 217. Nu 21¹⁹ 22⁴¹, Jos 13¹⁷, Nu 21²⁰ (Bamoth).
- BATH-RABBIM.—A gate of Heshbon. Ca 7⁴.
- BEER (1).—Unidentified. Nu 21¹⁶. ¹⁸. Probably = Beer-elim of Is 15⁸.
- BEER (2).—Unknown, though Beeroth of Benjamin has been suggested. Jg 9²¹.
- BEER-LAHAI-ROI.—*Ain Moilahhi*, 12 miles W. of *Ain Kadis*. Gn 16¹⁴ 24⁶² 25¹¹.
- BEEROTH.—*Birch*, 8 miles N. of Jerusalem. Jos 9¹⁷ 18²⁵, 2 S 4². ⁵ 23³⁷, Ezr 2²⁵, Neh 7²⁹, 1 Ch 11³⁹. Same as Beroth of 1 Es 5¹⁹ and Berea of 1 Mac 9⁴.
- BEERSHEBA.—*Bir es Seba*. Gn 21¹⁴. ³¹. ³³ 22¹⁹ 26²³ 28¹⁰ 46¹, Jos 15²⁸, Jg 20¹, 1 S 3²⁰ 8², 2 S 3¹⁰ 17¹¹ 24², 1 K 4²⁵ 19³, 2 K 12¹ 23⁸, 1 Ch 4²⁸, 2 Ch 19⁴, Neh 11²⁷, Am 5⁵ 8¹⁴.
- BELA.—Same as Zoar. Gn 14². ⁸.
- BERACAH, Valley of.—*Wady Arrub* (where there is a site *Kh. Breikut*). 2 Ch 20²⁶.
- BERED.—Possibly *Khalaseh*, 13 miles S. of Beersheba. Gn 16¹⁴.
- BESOR, the brook.—S.W. of Ziklag, but unrecovered. 1 S 30⁹. ¹⁰. ²¹.

BETHABARA (AV only).—The ford *Abarah*, N.E. of Bethshan. Jn 1²⁸. RV has Bethany. Bethabara may be Bethbarah of Jg 7²⁴.

BETH-ANATH.—*Ainatha*, in Upper Galilee. Jos 19²³, Jg 1³³. Mentioned among the conquests of Rameses II. as Beith-antha.

BETHANY.—*El Azeriyeh*, on Olivet. Mt 21¹⁷ 26⁶, Mk 11¹. 11. 12 14³, Lk 19²⁹ 24⁵⁰, Jn 11¹. 18 12¹.

BETHAVEN.—A place east of Bethel. Jos 7² 18¹², 1 S 13⁵ 14²³. Bethel appears to be meant in Hos 4¹⁵ 5⁸ 10⁵.

BETH-CAR.—Possibly *Ain Karim*, W. of Jerusalem. 1 S 7¹¹. It may be the same as Beth-haccherem of Neh 3¹⁴, Jer. 6¹.

BETH-DAGON.—Town of Judah, possibly *Beit Dejan*, 4 miles S.E. of Joppa. Jos 15⁴¹. Beth-dagon of Jos 19²⁷ (in Asher) lay probably to the E. of Carmel. There was a *Beit Dejan*, 6½ miles S.E. of Shechem. (See G. A. S. p. 332 n. and p. 403 n.)

BETHEL.—*Beitin*. Gn 12⁸ 13³ 28¹⁹ 31¹³ 35¹⁻¹⁶, Jos 7² 8⁹. 17 12⁹. 16 16² 18¹³. 22, Jg 1²³ 4⁵ 21². 19, 1 S 7¹⁶ 10³ 30²⁷, 1 K 12²⁹ 13¹, 2 K 2² 10²⁹ 17²⁸ 23⁴, 1 Ch 7²⁸, 2 Ch 13¹⁹, Ezr 2²⁸, Neh 7³², Jer 48¹³, Hos 10¹⁵ 12⁴, Am 3¹⁴ 4⁴ 5⁵ 7¹⁰. Jos 16² distinguishes between Bethel and Luz, though in other passages Luz appears to be an earlier name of Bethel.

BETHESDA.—Pool in Jerusalem. Jn 5². RVm gives Beth-zatha.

BETH-GAMUL.—Possibly *Kh. Umm el Jemal*, S. of Medeba. Jer 48²³.

BETH-HARAM.—*Tell Ramch*, at the mouth of wady Hesban. Jos 13²⁷. Probably the same as Beth-haran of Nu 32³⁶.

BETH-HOGLAH.—*Ain Hajlah*, S.E. of Jericho. Jos 15⁶ 18¹⁹. 21.

BETH-HORON, UPPER AND LOWER.—*Beit Ur el Foka* and *Beit Ur el Tahta*. Jos 10¹⁰. 11 16³. 5 18¹³. 14 21²², 1 S 13¹⁸, 1 K 9¹⁷, 1 Ch 6²⁴. 68, 2 Ch 8⁵ 25¹³.

BETH-JESHIMOTH.—Probably *Ain Suweimch*, at N.E. corner of Dead Sea. Nu 33⁴⁹, Jos 12³ 13²⁰, Ezk 25⁹.

BETHLEHEM of Judah.—*Beit Lahm*. Gn 35¹⁹ 48⁷, Jg 17⁷ 19¹², Ru 1¹ 2⁴ 4¹¹, 1 S 16⁴ 17¹² 20⁶. 28, 2 S 2³² 23¹⁴, 1 Ch 2⁵¹ 4⁴ 11¹⁶, 2 Ch 11⁶, Ezr 2²¹, Neh 7²⁶, Jer 41¹⁷, Mic 5², Mt 2¹. 5. 8. 16, Lk 2⁴. 15, Jn 7⁴². The Bethlehem of Jos 19¹⁵ and Jg 12⁸. 10 appears to be *Beit Lahm*, 7 miles N.W. of Nazareth. In 1 Es 5¹⁷ the form is Bethlomon.

- BETH-NIMRAH.—*Tell Nimrin*, 10 miles N. of Dead Sea. Nu 32³⁶, Jos 13²⁷. Possibly the same as Nimrah of Nu 32³.
- BETH-PEOR.—See vol. ii. p. 217. Dt 3²⁹ 4⁴⁶ 34⁶, Jos 13²⁰. The same as or near to Baal-Peor of Dt 4³, Hos 9¹⁰, and Peor of Nu 23²⁸.
- BETH-PHAGE.—On Olivet. Mt 21¹, Mk 11¹, Lk 19²⁹.
- BETHSAIDA.—See vol. i. pp. 106, 118, 119. Mt 11²¹, Mk 6⁴⁵ 8²², Lk 9¹⁰ 10¹³, Jn 1⁴⁴ 12²¹.
- BETHSHEAN.—*Beisan*. Jos 17¹¹. 16, Jg 1²⁷, 1 S 31¹⁰, 2 S 21¹², 1 K 4¹², 1 Ch 7²⁹.
- BETH-SHEMESH (1).—*Ain Shems*, in the Valley of Sorek. Jos 15¹⁰ 21¹⁶, 1 S 6⁹. 20, 1 K 4⁹, 2 K 14¹¹. 13, 1 Ch 6⁵⁹, 2 Ch 25²¹ 28¹⁸. Beth-shemesh of Jos 19²² was a town belonging to Issachar, of uncertain site.
- BETH-SHEMESH (2).—Town in Upper Galilee, unknown. Jos 19³⁸, Jg 1³³.
- BETH-SHEMESH (3).—On or Heliopolis, in Lower Egypt. Jer 43¹³.
- BETH-SHITTAN.—*Shutta*, in the Vale of Jezreel. Jg 7²².
- BETH-TAPPUAH.—*Tufjuh*, W. of Hebron. Jos 15⁵³.
- BETHULIA.—See vol. i. pp. 161, 162. Numerous references in Judith.
- BEZEK of Judah.—Perhaps *Bezakah*, 6 miles S.E. of Lydda. Jg 1⁴. 5. Bezek of 1 S 11⁸=*Kh. Ibzik*, 13 miles N.E. of Shechem.
- BEZER.—In Moab, but not recovered. Dt 4⁴³, Jos 20⁸ 21³⁶, 1 Ch 6⁷⁸. Probably the same as Bozrah of Jer 48²⁴.
- BILEAM.—See Ibleam. 1 Ch 6⁷⁰.
- BOCHIM is unknown as a geographical site. Jg 2¹. Possibly the true reading is Bethel.
- BOZEZ.—North cliff in the wady Suweinit. 1 S 14⁴. 5.
- BOZRAH of Edom.—Probably *el Buscireh*, 7 miles S.W. of Tufileh. Gn 36³³, 1 Ch 1⁴⁴, Is 34⁶ 63¹, Jer 49¹³, Am 1¹², Mic 2¹².
- CABUL.—*Kabul*, 9 miles S.E. of Acre. Jos 19²⁷, 1 K 9¹³.
- CÆSAREA.—*Kaisarieh*. Ac 8⁴⁰ 9³⁰ 10¹. 24 11¹¹ 12¹⁹ 18²² 21⁸. 16 23²³. 33 25¹. 4. 6. 13. Frequently mentioned in Josephus.
- CÆSAREA PHILIPPI.—*Banias*, at the Jordan sources. Mt 16¹³, Mk 8²⁷.
- CAIN (Kain, RV).—Probably *Kh. Yukin*, S.E. of Hebron. Jos 15⁵⁷. It may be 'the nest of the Kenite,' mentioned in Nu 24²¹. 22.

- CAMON (RV Kamon).—In Gilead, but unrecovered. Jg 10⁵.
 CANA of Galilee.—See vol. i. p. 96. Jn 2¹. 11 4⁴⁶ 21².
 CANANÆAN.—A designation of Simon in Mt 10⁴ and Mk 3¹⁸, rendered in Lk 6¹⁵ and Ac 1¹³ by "Zealot."
 CAPERNAUM.—See vol. i. pp. 109, 110, 113. Mt 4¹³ 8⁵ 11²³ 17²⁴, Mk 1²¹ 2¹ 9³³, Lk 4²³. 31 7¹ 10¹⁵, Jn 2¹² 4⁴⁶ 6¹⁷. 24. 59.
 CARMEL, Mt.—*Jebel Kurmul*. Jos 12²² 19²⁶, 1 K 18¹⁹. 42, 2 K 2²⁵ 4²⁵ 19²³, 2 Ch 26¹⁰, Ca 7⁵, Is 33⁹ 35² 37²⁴, Jer 46¹⁸ 50¹⁹, Am 1² 9³, Mic 7¹⁴, Nah 1⁴, Jth 1⁸.
 CARMEL of Judah.—*El Kurmul*, S.E. of Hebron. Jos 15⁵⁵, 1 S 15¹³ 25². 7.
 CHARASHIM (RV Ge-harashim).—The name is perhaps preserved in *Hirsha*, E. of Lydda. 1 Ch 4¹⁴, Neh 11³⁵.
 CHEPHIRAH.—*Kefireh*, S.W. of Gibeon. Jos 9¹⁷ 18²⁶, Ezr 2²⁵, Neh 7²⁹.
 CHERITH, the brook.—See vol. ii. p. 206. 1 K 17³. 5.
 CHESALON.—*Kesla*, N. of Kiriath-jearim. Jos 15¹⁰.
 CHESIL.—Not identified. Jos 15³⁰. Probably the same as Bethel of 1 S 30²⁷, Bethul of Jos 19⁴, and Bethuel of 1 Ch 4³⁰.
 CHESULLOTH.—*Iksal*, W. of Tabor. Jos 19¹⁸. The same as Chisloth Tabor of Jos 19¹², and perhaps Tabor of 1 Ch 6⁷⁷.
 CHIDON, the threshing-floor. — Not identified. 1 Ch 13⁹. Same as Nacon of 2 S 6⁶.
 CHINNERETH.—Town of Naphtali, perhaps in the Plain of Gennesaret. Dt 3¹⁷, Jos 19³⁵. The Chinneroth of Jos 11², 1 K 15²⁰.
 CHINNERETH, Sea of.—Lake of Galilee. Nu 34¹¹, Jos 12³, 13²⁷.
 CHORAZIN.—*Kh. Kerazeh*, 2½ miles N. of Tell Hum. Mt 11²¹, Lk 10¹³.
 CUSH.—Ethiopia, S. of Egypt. Gn 10⁶. 8, 1 Ch 1⁸. 10, Is 11¹¹.
 DABBESHETH.—*Kh. Dabsheh*, 12 miles N.E. of Acre. Jos 19¹¹.
 DABERATH.—*Deburieh*, under Tabor. Jos 19¹³ 21²⁸, 1 Ch 6⁷².
 DALMANUTHA.—Site uncertain, though somewhere on the shores of the Lake of Galilee. Mk 8¹⁰. Mt 15³⁹ (RV) has Magadan, which is not identified.
 DAN.—See vol. i. pp. 88-90. Gn 14¹⁴, Dt 34¹, Jos 19⁴⁷, Jg 18, 1 S 3²⁰, 2 S 3¹⁰ 17¹¹ 24², 1 K 4²⁵ 12²⁹ 15²⁰, 2 K 10²⁹, 1 Ch 21², 2 Ch 16⁴ 30⁵, Jer 4¹⁵ 8¹⁶, Ezk 27¹⁹, Am 8¹⁴. Dan-jaan of 2 S 24⁶ = probably Dan. See D. B. vol. i. p. 557.

- DANNAH.—Probably *Idhnah*, 8 miles W. of Hebron. Jos 15⁴⁹.
- DEBIR (1).—*Ed Dhaheriyyeh*, S.W. of Hebron. Jos 10³⁸ 11²¹ 12¹³ 15¹⁵. 49 21¹⁵, Jg 1¹¹, 1 Ch 6⁵⁸. Debir of Jos 13²⁶ = Lodebar of 2 S 9⁴, in Gilead. Debir of Jos 15⁷ is perhaps preserved in *ed Debr*, a little S.W. of Talat ed Dumm.
- DECAPOLIS.—See vol. ii. pp. 211, 212. Mt 4²⁵, Mk 5²⁰ 7³¹.
- DIBLAH.—For Riblah, according to many commentators. There is a site in Upper Galilee called *Dibl*. Ezk 6¹⁴.
- DIBON.—*Dhiban*, N. of the Arnon. Nu 21³⁰ 32³. 34 33⁴⁵ (Dibon-gad), Jos 13⁹. 17, Is 15², Jer 48¹⁸. 22. Dibon of Neh 11²⁵ = Dimonah of Jos 15²², in S.E. of Judah. Dimon of Is 15⁹ = possibly Dibon.
- DINHABAH.—Probably *Thenib*, E.N.E. of Heshbon. Gn 36³², 1 Ch 1⁴³.
- DOR (or Dora of 1 Mac).—See vol. ii. p. 172. Jos 11² 12²³ 17¹¹, Jg 1²⁷, 1 K 4¹¹, 1 Ch 7²⁹.
- DOTHAN.—*Tell Dothan*, 10 miles N. of Samaria. Gn 37¹⁷, 2 K 6¹³, Jth 4⁶ 7³. 18 8³.
- DUMAH.—Probably *ed Domch*, 10 miles S.W. of Hebron. Jos 15⁵². Dumah of Gn 25¹⁴ and 1 Ch 1³⁰ represents some Arabian tribe or locality. See also Is 21¹¹.
- EBAL, Mt.—*Jebel Eslamiyah*. Dt 11²⁹ 27⁴. 13, Jos 8³⁰. 33.
- EBENEZER.—Site uncertain. It may be either at the head of Ajalon or in the Vale of Sorek. 1 S 4¹ 5¹ 7¹². See D. B. vol. i. p. 636. Also G. A. S. p. 223f.
- EDER, tower of.—Somewhere between Bethlehem and Hebron. Gn 35²¹. Eder of Jos 15²¹ (according to Conder) is *Kh. el Adar*, 5 miles S of Gaza.
- EDREI.—*Ed Dera'ah*, 10 miles S. of Tell Ashtera. Nu 21³³, Dt 1⁴ 3¹. 10, Jos 12⁴ 13¹². Edrei of Jos 19³⁷ remains unidentified.
- EGLON.—See vol. ii. pp. 141, 142. Jos 10³. 5. 23. 36 12¹² 15³⁹.
- EKRON.—*Akir*, 6 miles W. of Gezer. Jos 13³ 15¹¹. 45 19⁴³, Jg 1¹⁸, 1 S 5¹⁰ 6¹⁶ 7¹⁴ 17⁵², 2 K 1¹. 2. 16, Jer 25²⁰, Am 1⁸, Zeph 2⁴, Zec 9⁵. 7.
- ELAH, Vale of.—*Wady es Sunt*. 1 S 17². 19 21⁹.
- ELEALAH.—*El 'Al*, near Heshbon. Nu 32³. 37, Is 15⁴ 16⁹, Jer 48³⁴.
- ELEPH.—*Lifta*, 2 miles W. of Jerusalem. Jos 18²⁸.
- ELKOSH.—Site uncertain, but possibly near Beit Jibrin. Nah 1¹. See G. A. S. p. 231 n.

- ELTEKEH.—May be at *Beit Likia*, in wady Selmun. Jos 19⁴⁴ 21²³. But see G. A. S. p. 236 and Additional Notes, p. 674.
- EMMAUS.—See vol. ii. pp. 29, 30. Lk 24¹³. Emmaus Nicopolis (of 1 Mac and Josephus)=*Amwas*.
- ENDOR.—*Endor*, 6 miles E. of Nazareth. Jos 17¹¹, 1 S 28⁷, Ps 83¹⁰.
- ENEGLAIM.—Towards the north end of the Dead Sea. Ezk 47¹⁰. Eglaim of Is 15⁸ lay probably to the S. of the Dead Sea.
- EN-GANNIM.—*Jenin*. Jos 19²¹ 21²⁹. En-gannim of Jos 15³⁴ may be *Umm Jina*, W. of Beth-shemesh.
- ENGEDI.—*Ain Jidy*, on W. shore of Dead Sea. Jos 15⁶², 1 S 23²⁹ 24¹, 2 Ch 20², Ca 1¹⁴, Ezk 47¹⁰.
- EN-RIMMON.—The Ain and Rimmon of Jos 15³² 19⁷ and 1 Ch 4³²=Ain-rimmon of Neh 11²⁹ and Rimmon of Zec 14¹⁰. *Umm er Rumamin*, 9 miles N. of Beersheba.
- EN-ROGEL.—See vol. ii. p. 122. Jos 15⁷ 18¹⁶, 1 K 1⁹, 2 S 17¹⁷.
- EN-SHEMESH.—*Ain Hand*, E. of Bethany. Jos 15⁷ 18¹⁷.
- EPHRAIM.—Possibly *et Taiyibeh*, 4 miles N.E. of Bethel. 2 S 13²³, 2 Ch 13¹⁹, Jn 11⁵⁴. But see D. B. vol. i. p. 728. Perhaps the same as Ophrah of 1 S 13¹⁷ and Jos 18²³.
- EPHRAIM, hill-country of. — For the references, see N.P. p. 60.
- EPHRATHAH of Ps 132⁶ is probably the country along the western border of Judah and Benjamin. Eph. of Gn 35¹⁶ and 48⁷ refers to some place near Bethlehem. The Eph. of Ruth 4¹¹ and Mic 5² is Bethlehem itself.
- EPHRON, Mt.—A ridge W. of Bethlehem. Jos 15⁹.
- ESHCOL, brook or valley of.—A wady near Hebron, not recovered. Gn 14¹³. 24, Nu 13²³ 32⁹, Dt 1²⁴.
- ESHTAOL.—*Eshua*, close to Sura'a. Jos 15³³ 19⁴¹, Jg 13²⁵ 16³¹ 18². 8. 11.
- ESHTEMOA.—*Es Semu'a*, 8 miles S. of Hebron. Jos 15⁵⁰ 21¹⁴, 1 S 30²⁸, 1 Ch 4¹⁷ 6⁵⁷.
- ETAM of 1 Ch 4³²=*Kh. Aitun*, 12 miles S.W. of Hebron. Etam of 2 Ch 11⁶=perhaps *Ain Atan*, S. of Bethlehem. Rock Etam, see vol. ii. pp. 69, 70. Jg 15⁸.
- GAASH, Mt.—Near Timnath-serah. Jos 24³⁰, Jg 2⁹. The "torrent-valleys" of Gaash are mentioned in 2 S 23³⁰ and 1 Ch 11³².

- GALLIM.—Near Jerusalem. 1 S 25⁴⁴, Is 10³⁰.
- GATH.—See vol. ii. pp. 161, 162. Jos 11²², 1 S 5⁸ 6¹⁷ 7¹⁴ 17⁴. 23
21¹⁰ 27². 11, 2 S 1²⁰ 15¹⁸ 21²⁰, 1 K 2³⁹, 2 K 12¹⁷, 1 Ch 7²¹ 8¹³
18¹ 20⁶, 2 Ch 11⁸ 26⁶, Am 6², Mic 1¹⁰.
- GATH-HEPHER.—*El Mesh-hed*, 3 miles N.E. of Nazareth.
Jos 19¹³, 2 K 14²⁵.
- GAZA.—*Ghuzzeh*, in Philistia. Gn 10¹⁹, Jos 10⁴¹ 11²² 15⁴⁷, Jg
1¹⁸ 6⁴ 16¹, 1 S 6¹⁷, 2 K 18⁸, 1 Ch 7²⁸, Jer 47¹. 5, Am 1⁶,
Zeph 2⁴, Zec 9⁵, Ac 8²⁶, 1 Mac 11⁶¹ 13⁴³.
- GEBA.—*Jeba*, 7 miles N. of Jerusalem. Jos 21¹⁷, 1 S 13³,
2 S 5²⁵, 1 K 15²², 2 K 23⁸, 1 Ch 6⁶⁰ 8⁶, 2 Ch 16⁶, Neh 11³¹
12²⁹, Is 10²⁹, Zec 14¹⁰. Geba of Jth 3¹⁰ lay N. of Samaria.
See D. B. vol. ii. p. 116, for confusions between Geba and
Gibeah.
- GEBAL of Ps 83⁷ = the mountainous district of *Jebal*, S. of the
Dead Sea. Gebal of Jos 13⁵, 1 K 5¹⁸, Ezk 27⁹ = *Jebail*, 20
miles N. of Beirut.
- GEDERAH.—*Jedireh*, in the Shephelah. See RV of 1 Ch 4²³
and 1 Ch 12⁴.
- GEDEROTH.—*Katrah*, near Yebna. Jos 15⁴¹, 2 Ch 28¹⁸.
- GELILOTH of Jos 18¹⁷ = Gilgal of Jos 15⁷, somewhere near the
ascent of Adummim. Geliloth in the sense of 'districts'
or 'circuits' appears in Jos 13² 22¹⁰. 11, Joel 3⁴.
- GENNESARET, Lake of.—Lake of Galilee. Lk 5¹. Land of
Gennesaret occurs in Mt 14³⁴ and Mk 6⁵³ for *el Ghruweir*,
in the N.W. corner of the Lake.
- GERAR.—*Kh. Umm Jerrar*, 6 miles S. of Gaza. Gn 10¹⁹ 20¹
26⁶. 17. 20. 26, 2 Ch 14¹³. 14.
- GERASENES (or Gergesenes).—The ruin *Kersa*, on the E. shore
of Gennesaret, probably represents this Gerasa. Mt 8²⁸,
Mk 5¹, Lk 8²⁶. 37. There are three MS readings, Gera-
senes, Gergesenes and Gadarenes.
- GERIZIM.—*Jebel et Tor*, overlooking Shechem. Dt 11²⁹ 27¹²,
Jos 8³³, Jg 9⁷.
- GESHUR.—A district of Bashan. Dt 3¹⁴, Jos 12⁵ 13². 13, 1 S
27⁸, 2 S 3³ 13³⁷ 14²³ 15⁸, 1 Ch 2²³ 3².
- GETHESEMANE.—A garden in the Kidron Valley, E. of Jeru-
salem. Mt 26³⁶, Mk 14³².
- GEZER.—*Tell Jezar*, 4 miles W.N.W. of Amwas. Jos 16³³
12¹² 16³. 10 21²¹, 1 Ch 6⁶⁷ 7²⁸ 20⁴, Jg 1²⁹, 1 K 9¹⁶, 2 S
5²⁵, 1 Ch 14¹⁶.
- GIBBETHON.—Possibly *Kibbieh*, N.E. of Lydda. Jos 19⁴⁴ 21²³,
1 K 15²⁷ 16¹⁵. 17.

- GIBEAH (1) of Benjamin.—Jos 18²⁸, Jg 19-21, 1 S 10²⁶ 11⁴ 13². 15 14². 15 15³⁴ 22⁶ 23¹⁹ 26¹, 2 S 21⁶ 23²⁹, Is 10²⁹, Hos 5⁸ 9⁹ 10⁹. Perhaps *Tell el Ful*, N. of Jerusalem.
- GIBEAH (2) of Judah.—Somewhere on the plateau, S.E. of Hebron. Jos 15⁵⁷.
- GIBEAH-HA-ELOHIM.—Probably the same as Gibeah (1). 1 S 10⁶ 13³.
- GIBEON.—*El Jib*, N. of Jerusalem. Jos 9³. 17 10¹⁻¹² 11¹⁹ 18²⁵ 21¹⁷, 2 S 21². 24 3³⁰ 21⁸, 1 K 3⁴ 9², 1 Ch 8²⁹ 9³⁵ 16³⁹ 21²⁹, 2 Ch 1³. 13, Neh 3⁷, Is 28²¹, Jer 28¹ 41¹². 16.
- GIHON.—The Virgin's Fountain, in the Kidron Valley. 1 K 1³³. 38. 45, 2 Ch 32³⁰ 33¹⁴.
- GILBOA.—*Jebel Fukua*. 1 S 28⁴ 31¹. 8, 2 S 1⁶. 21 21¹², 1 Ch 10¹. 8.
- GILGAL of the Camp.—*Jiljulia*, E. of Jericho. Dt 11³⁰, Jos 4¹⁹ 5⁹ 9⁶ 10⁶. 15 14⁶ 15⁷, Jg 2¹ 3¹⁹, 1 S 7¹⁶ 10⁸ 11¹⁴ 13⁴ 15¹², 2 S 19¹⁵. 40, Neh 12²⁹, Hos 4¹⁵ 9¹⁵ 12¹¹, Am 4⁴ 5⁵, Mic 6⁶.
- GILGAL of Elijah.—*Jiljilia*, 8 miles N.W. of Bethel. 2 K 2¹ 4³⁸.
- GILOH.—Site uncertain, but in the southern hills of Judah. Jos 15⁵¹, 2 S 15¹⁹ 23³⁴.
- GIMZO.—*Jimzu*, E. of Lydda. 2 Ch 28¹⁸.
- GOLAN.—See vol. ii. pp. 194, 201. Jos 20⁸ 21²⁷, Dt 4⁴³, 1 Ch 6⁷¹.
- GOLGOTHA.—See vol. ii. p. 122. Mt 27³³, Mk 15²², Jn 19¹⁷.
- GOMORRAH.—See vol. ii. p. 219. Gn 10¹⁹ 13¹⁰ 14² 18²⁰ 19²⁴, Dt 29²³ 32³², Is 1⁹ 13¹⁹, Jer 23¹⁴ 49¹⁸ 50⁴⁰, Am 4¹¹, Zeph 2⁹, Mt 10¹⁵, Mk 6¹¹, Rom 9²⁹, 2 P 2⁶, Jude 7.
- GOSHEN, in Egypt.—Gn 45¹⁰ 46²⁸. 34 47¹. 4. 6. 27 50⁸, Ex 8²² 9²⁶.
- GOSHEN.—District in S. of Judah. Jos 10⁴¹ 11¹⁶. Goshen of Jos 15⁵¹ is unknown.
- HACHILAH, hill of.—The ridge *el Kolah* in Jeshimon, E. of Ziph. 1 S 23¹⁹ 26¹. 3.
- HADAD-RIMMON.—*Rummaneh*, N.W. of Jenin. Zec 12¹¹.
- HADID.—*Haditheh*, 3 miles E. of Lydda. Eze 2³³, Neh 7³⁷ 11³⁴. Same as Adida of 1 Mac 12³⁸ 13¹³.
- HAI=Ai, which see.
- HALHUL.—*Hulhul*, 4 miles N. of Hebron. Jos 15⁵⁸.
- HAMMATH.—*Hamman*, S. of Tiberias. Jos 19³⁵. Probably the same as Hammon of 1 Ch 6⁷⁶ and Hammoth-dor of Jos 21³².

- HANANEL, tower of.—On the wall of Jerusalem, perhaps where the wall joined the temple enclosure. Neh 3¹ 12³⁹, Jer 31³⁸, Zec 14¹⁰.
- HAROD, well of.—*Ain Jalud*, near Zerin. Jg 7¹.
- HAROSHETH of the Gentiles.—*El Harithiyeh*, in the Kishon gorge. Jg 4². 13. 16.
- HAURAN.—See vol. ii. p. 193. Ezk 47¹⁸. 18.
- HAVVOTH-JAIR.—See vol. ii. p. 192. Nu 32⁴¹, Dt 3¹⁴, Jos 13³⁰, 1 Ch 2²³, 1 K 4¹³.
- HAZAR-ADDAR of Nu 34⁴ probably = Hezron of Jos 15³.—The name Hezron seems to survive in *Jebel Hadhirsch*, in the Tih desert, N.W. of Petra. Hazar-enan in v.⁹ is unknown. It is impossible to draw the boundaries mentioned here and in Ezk 47 and 48 with any exactness. (Conder.)
- HAZAZON-TAMAR—*Ain Jidy* (Engedi). Gn 14⁷, 2 Ch 20². But see D. B. vol. ii. p. 313.
- HAZOR of Naphtali.—The name may survive in *Jabel Hadhirsch*, in Upper Galilee, but more likely in *Hazzur*, further south. Jos 11¹. 10 12¹⁹ 19³⁶, Jg 4². 17, 1 S 12⁹, 1 K 9¹⁵, 2 K 15²⁹, Jer 49²⁸.
- HAZOR of Benjamin.—*Kh. Hazzur*, close to Gibeon. Neh 11³³. Hazor of Jos 15²³ is unknown.
- HEBRON.—*El Khulil*. Gn 13¹⁸ 23². 19 35²⁷ 37¹⁴, Nu 13²², Jos 10³. 23. 36 11²¹ 12¹⁰ 14¹³ 15¹³ 20⁷ 21¹¹, Jg 1¹⁰. 20 16³, 1 S 30³¹, 2 S 2¹. 11. 32 3². 32 4¹ 5¹⁻¹³ 15⁷⁻¹⁰, 1 K 2¹¹, 1 Ch 2⁴² 3¹ 6². 55 11¹ 12²³ 29²⁷, 2 Ch 11¹⁰, Neh 11²⁵, 1 Mac 5⁶⁵. Also called Kiriath-arba.
- HERES, Mt. — As heres = shemesh ("sun"), Heres may be *Ain Shems*, the site of Beth-shemesh. Jg 1³⁵. The "ascent of Heres" in Jg 8¹³ (RV) is unknown.
- HERMON.—*Jebel esh Sheikh*. Dt 3⁸ 4⁴⁸, Jos 11³. 17 12¹ 13⁵. 11, 1 Ch 5²³, Ps 42⁶ 89¹² 133³, Ca 4⁸, Ec 24¹³.
- HESHBON.—*Hesban*, on the plateau E. of Jericho. Nu 21²⁵ 32³. 37, Dt 1⁴ 2²⁴ 3² 4⁴⁶ 29⁷, Jos 9¹⁰ 12³ 13¹⁰. 21 21³⁹, Jg 11¹⁹. 26, 1 Ch 6⁸¹, Neh 9²², Ca 7⁴, Is 15⁴ 16⁸, Jer 48². 34 49³.
- HINNOM, Valley of.—*Wady er Rubabeh*, on the W. and S. of Jerusalem. Jos 15⁸ 18¹⁶, 2 K 23¹⁰, 2 Ch 28³ 33⁵, Neh 11³⁰, Jer 7³¹ 19². 6 32³⁵.
- HOR, Mount.—Part of the northern border of Israel's ideal inheritance. Nu 34⁷. 8. Probably a summit of the Lebanons, such as *Jebel Akkar* (Buhl and Hull).

- HORMAH (Zephath in Jg 1¹⁷).—*Sebaita*, 30 miles S. of Beersheba, and *Nukb es Sufa* have both been proposed. Nu 14⁴⁵ 21³, Dt 1⁴⁴, Jos 12¹⁴ 15³⁰ 19⁴, Jg 1¹⁷, 1 S 30³⁰, 1 Ch 4³⁰.
- HORONAIM.—Not identified, though perhaps S. of the Arnon. Is 15⁵, Jer 48^{3. 5. 34}. It is the Horonen of the Moabite Stone.
- IBLEAM.—Perhaps *Belameh*, a mile S. of Engannim, though Conder says *Yebla*, N.W. of Beisan. Jos 17¹¹, Jg 1²⁷, 2 K 9²⁷. It is the same as Bileam of 1 Ch 6⁵⁵. Gath-rimmon of Jos 21²⁵ is an error for Ibleam.
- IDUMÆA.—See vol. i. p. 38, vol. ii. p. 130. Mk 3⁸. RV has Edom in Is 34⁵, Ezk 35¹⁵ 36⁵.
- IJON.—Perhaps *Tell Dibbin*, in the Merj Ayun, N.W. of Dan. 1 K 15²⁰, 2 K 15²⁹, 2 Ch 16⁴.
- IRON.—*Yarun*, in Naphtali. Jos 19³⁸.
- IR-SHEMESH.—*Ain Shems* (Beth-shemesh). Jos 19⁴¹.
- ITURÆA.—See vol. ii. p. 195. Lk 3¹.
- IYE-ABARIM.—Not recovered. Nu 21¹¹ 33⁴⁴. A shortened form, Iyim, occurs in Nu 33⁴⁵. Iye-abarim is distinct from the Iyim of Jos 15²⁹.
- JABBOK.—*Wady Zerka*. Gn 32²², Nu 21²⁴, Dt 2³⁷ 3¹⁶, Jo 12², Jg 11^{13. 22}.
- JABESH-GILEAD.—Somewhere along wady Yabis. Jg 21^{8. 14}, 1 S 11^{1. 10} 31^{11. 13}, 2 S 2⁴ 21¹², 1 Ch 10¹¹.
- JABNEEL (or Jabneh).—*Yebnah*, in Philistia. Jos 15¹¹, 2 Ch 26⁶, 1 Mac 4¹⁵ 5⁵⁸ 10⁶⁹ 15⁴⁰, 2 Mac 12^{8. 40}. Jabneel of Jos 19³³ is unidentified, though *Yemma*, S. of Tiberias, has been suggested.
- JAHAZ.—Not identified. Nu 21²³, Dt 2³², Jos 13¹⁸ 21³⁶, Jg 11²⁰, Is 15⁴, Jer 48^{21. 34}, 1 Ch 6⁷⁸. See vol. ii. p. 202.
- JAMNIA of 1 and 2 Mac=Jabneel.
- JANOAH.—*Yanuh*, in Naphtali. 2 K 15²⁹. Janoah of Jos 16⁸=*Yanun*, 7 miles E. of Shechem.
- JAPHIA.—*Yafa*, S. of Nazareth. Jos 19¹².
- JARMUTH of Judah.—The ruins on Jebel Yarmuk, S. of Beth-shemesh. Jos 10^{3. 5. 23} 13¹¹ 15²⁵, Neh 11²⁹. Jarmuth of Jos 21²⁹ is unrecovered.
- JATTIR.—Possibly *Kh. Attir*, N. E. of Beersheba. Jos 15⁴⁸ 21¹⁴, 1 S 30²⁷, 1 Ch 6⁵⁷.

JAZER (or Jaazer).—Possibly *Sar*, 10 miles N. of Heshbon.
Nu 21³² 32¹. 3. 35, Jos 13²⁵ 21³⁹, 2 S 24⁵, 1 Ch 6⁸¹ 26⁸¹,
Is 16⁸. 9, Jer. 48³².

JEGAR-SAHADUTHA.—See Mizpeh.

JEHUD.—*El Yehudiyeh*, 8 miles E. of Joppa. Jos 19⁴⁵.

JERICHO.—*Eriha*. Nu 22¹ 26³. 63 31¹² 33⁴⁸ 34¹⁵ 35¹ 36¹³,
Dt 32⁴⁹ 34¹, Jos 2¹ 3¹⁶ 4¹³ 5¹⁰ 6¹. 25 7² 8² 10¹. 28 12⁹ 16¹ 18¹²
20⁸ 24¹¹, 2 S 10⁵, 1 K 16³⁴, 2 K 24¹. 15 25⁵, 1 Ch 6⁷⁸ 19⁵,
2 Ch 28¹⁵, Ezra 2³⁴, Neh 3² 7³⁶, Jer 39⁵ 52⁸, Mt 20²⁹,
Mk 10⁴⁶, Lk 10³⁰ 18³⁵ 19¹, He 11³⁰.

JERUEL, wilderness of.—In Jeshimon, near Engedi. 2 Ch 20¹⁶.

JERUSALEM.—See Concordance.

JESHANAH.—*Ain Sinia*, N. of Bethel. 2 Ch 13¹⁹.

JESHIMON.—The bare hill-country, west of Dead Sea. Nu 21²⁰
23²⁸, 1 S 23¹⁹. 24 26¹. 3.

JEZREEL.—*Zerin*. Jos 19¹⁸, 1 S 29¹. 11, 2 S 2⁹ 3² 4⁴, 1 K 4¹²
18⁴⁵ 21¹. 23, 2 K 8²⁹ 9¹⁰. 15. 30 10¹. 11, 2 Ch 22⁶, Hos 1⁴. 11
2¹¹.

JEZREEL, Valley of.—Jos 17¹⁶, Jg 6³³, Hos 1⁵.

JEZREEL of Judah.—Not identified. Jos 15⁵⁶, 1 S 25⁴³, 2 S 2²,
1 Ch 3¹.

JOGBEHAH.—*El Jubeihat*, 7 miles N.W. of Rabbath-ammon.
Nu 32³⁵, Jg 8¹¹.

JOKNEAM.—*Tell Keimun*, on E. slope of Carmel. Jos 12²²
19¹¹ 21²⁴.

JOKTHEEL of Jos 15³⁸ is unknown. Joktheel of 2 K 14⁷=Sela,
the ancient capital of the Edomites.

JOPPA.—*Yafa* or Jaffa. Jos 19⁴⁶, 2 Ch 2¹⁶, Ezra 3⁷, Jon 1³,
1 Es 5⁵⁵, 1 Mac 10⁷⁵ 12³³ 14⁵, 2 Mac 4²¹ 12³, Ac 9³⁶
10⁵. 23 11¹³.

JORDAN, river.—*Nahr esh Sheriah (el Kebir)*. Gn 13¹⁰ 32¹⁰
50¹⁰, Nu 13²⁹ 22¹ 32⁵ 33⁴⁸, Dt 2²⁹ 4²¹, Jos 3¹. 17 4¹. 23,
Jg 3²⁸, 1 S 13⁷, 2 S 2²⁹, 2 K 5¹⁰ 7¹⁵ and others. Mt 3⁵. 13
4¹⁵. 25 19¹, Mk 1⁵. 9 3⁸ 10¹, Lk 3³ 4¹, Jn 1²⁸ 3²⁶ 10⁴⁰.

JUTTAH.—*Juttah*, 5 miles S. of Hebron. Jos 15³⁵ 21¹⁶.

KABZEEL.—In the extreme S.E. of Judah, unrecovered.
Jos 15²¹, 2 S 23²⁹, 1 Ch 11²², Neh 11²⁵ (Jekabzeel).

KADESH.—Possibly *Ain Kadis*, S. of Beersheba, or a district
name. Gn 14⁷ 16¹⁴, Nu 13²⁶ 20¹. 14 27¹⁴ 33³⁶, Dt 1⁴⁶
32⁵¹, Jg 11¹⁶, Ezk 47¹⁹ 48²⁸. Called also en-Mishpat.

- KADESH-BARNEA.—Same as Kadesh. Nu 32⁸ 34⁴, Dt 1². 19
21⁴ 9²³, Jos 10⁴¹ 14⁶ 15³.
- KANAH.—*Kana*, 7 miles S.E. of Tyre. Jos 19²⁸. The river
Kanah of Jos 16⁸ 17⁹ is possibly *wady Kanah*, though
many doubt it.
- KEDEMOTH.—Site unknown. Jos 13¹⁸ 21³⁷, 1 Ch 6⁷⁹.
- KEDESH-NAPHTALI.—See vol. i. p. 90. Jos 12²² 19³⁷ 20⁷ 21³²,
Jg 4⁶. 10, 2 K 15²⁹, 1 Ch 6⁷⁶, 1 Mac 11⁶³.
- KEILAH.—*Kh. Kila*, 6 miles W. of Hulhul. Jos 15⁴⁴,
1 S 23¹. 8. 10, Neh 3¹⁷.
- KERIOTH.—In Moab, perhaps=Ar of Moab. Buhl says it=
Kir of Moab. Jer 48²⁴. 41, Am 2².
- KERIOTH-HEZRON.—Possibly *Kh. Kurcitin*, N.E. of Tell Arad.
Probably the birthplace of Judas the traitor. See D. B.
vol. ii. p. 836. Jos 15²⁵.
- KIDRON, the brook.—*Wady en Nar*. 2 S 15²³, 1 K 2³⁷ 15¹³,
2 K 23⁴. 12, 2 Ch 15¹⁶ 29¹⁶ 30¹⁴, Jer 31⁴⁰, Jn 18¹.
- KIR of Moab.—*Kerak*, E. of the south end of the Dead Sea.
Is 15¹. Kir-haraseth of Is 16⁷, 2 K 3²⁵, Kir-haresh of
Is 16¹¹ and Kir-heres of Jer 48³¹. 36 are probably the same
as Kir of Moab.
- KIRIATHAIM.—*El Kureiyat*, between Dibon and Medeba.
Jer 48¹. 23, Ezk 25⁹, Nu 32³⁷, Jos 13¹⁹.
- KIRIATH-ARBA=Hebron.
- KIRIATH-JEARIM.—See vol. ii. pp. 72-74. Jos 9¹⁷ 15⁹ 15⁶⁰
18¹⁴, Jg 18¹², 1 S 6²¹ 7¹, 1 Ch 13⁵, 2 Ch 1⁴, Ezr 2²⁵,
Neh 7²⁹, Jer 26²⁰. Also called Kiriath-arim and Kiriath-
baal. Kiriath of Jos 18²⁸ is a mistake for Kiriath-jearim.
- KIRIATH-SANNAH of Jos 15⁴⁹=Debir.
- KIRIATH-SEPPHER of Jg 1¹¹. 12=Debir.
- KISHION.—Uncertain, but possibly=Kedesh (of 1 Ch 6⁷²).
Jos 19²⁰ 21²⁸.
- KISHON, river.—*Nahr el Mukutta*. Jg 4⁷. 13 5²¹, 1 K 18⁴⁰,
Ps 83⁹.
- KITRON.—Site unknown, but (according to the Talmud) re-
presented by the later *Seffurieh*, N. of Nazareth. Jg 1³⁰.
- LACHISH.—*Tell el Hesy*. Jos 10³. 5 12¹¹ 15³⁹, 2 K 14¹⁹ 18¹⁴
19⁸, 2 Ch 11⁹ 25²⁷ 32⁹, Neh 11³⁰, Is 36² 37⁸, Jer 34⁷,
Mic 1¹³.
- LAISH=Dan. Jg 18⁷. 14. 27. 29. Called also Leshem in Jos 19⁴⁷.
- LEBONAH.—*El Lubban*, 3 miles W. of Shiloh. Jg 21¹⁹.

- LEHI.—See vol. ii. p. 70. Jg 15⁹. 14. 10. In 2 S 23¹¹, "into a troop" should be "to Lehi."
- LIBNAH.—See vol. ii. p. 136. Jos 10²⁹ 12¹⁵ 15⁴² 21¹³, 2 K 8²² 19⁸ 23³¹ 24¹⁸, 1 Ch 6⁵⁷, 2 Ch 21¹⁰, Is 37⁸, Jer 52¹. Libnah of Nu 33²⁰. 21 is unknown.
- LO-DEBAR.—In Gilead, perhaps *Dibbin*, near Jerash. 2 S 9⁴. 5 17²⁷.
- LOD.—*Ludd* or *Lydda*. 1 Ch 8¹², Ezr 2³³, Neh 7³⁷ 11⁵³, Ac 9³². 35. 38, 1 Mac 11³⁴.
- LUHITH, ascent of.—Perhaps *Talat el Heith*, W. of Nebo. Is 15⁵, Jer 48⁵.
- LUZ.—Earlier name of Bethel. Jos 16² distinguishes between Bethel and Luz. There is a site *Ain el Lozch*, 3 miles W. of Beitin. Luz of Jg 1²⁶ seems to have been outside Israelitish territory, in the north.
- MACHPELAH, cave of.—At Hebron. Gn 23⁹. 17 25⁹ 49³⁰ 50¹³.
- MADMANNAH.—Uncertain, but possibly at *Umm Deimneh*, 12 miles N.E. of Beersheba. Jos 15³¹, 1 Ch 2⁴⁹.
- MADMEN.—A place in Moab, not identified. Jer 48².
- MADON.—Doubtful, but perhaps *Kh. Madin*, close to Hattin, in Galilee. Jos 11¹ 12¹⁹. See D. B. vol. iii. p. 202.
- MAGADAN.—See vol. i. p. 111. Mt 15³⁹. AV has Magdala.
- MAHANAIM.—See vol. ii. pp. 204, 205. Gn 32², Jos 13²⁶ 21³⁸, 2 S 2⁸. 29 17²⁴ 19³², 1 K 2⁸ 4¹⁴, 1 Ch 6⁸⁰.
- MAHANEH-DAN.—West of Kiriath-jearim. Jg 13²⁵ 18¹². Originally the name of the war-camp of the Danites, before their settlement.
- MAKKEDAH.—Probably *el Mughar*. Jos 10¹⁰. 29 12¹⁶ 15⁴¹.
- MAMRE, oak or terebinth of.—Near Hebron. Gn 13¹⁸ 18¹ 23¹⁷ 25⁹ 35²⁷ 49³⁰ 50¹³. In Gen 14¹³. 24 it is the name of a local 'sheikh.'
- MAON.—*Kh. Main*, S. of Hebron. Jos 15⁵⁵, 1 S 25². The wilderness of Maon is mentioned in 1 S 23²⁴.
- MARESHAH.—See vol. ii. pp. 137, 138. Jos 15⁴⁴, 2 Ch 11⁸ 14⁹ 20³⁷, Mic 1¹⁵.
- MATTANAH.—In wady Waleh. Nu 21¹⁸. 19.
- MEDEBA.—*Kh. Medeba*, S. of Heshbon, in Moab. Nu 21³⁰, Jos 13⁹. 16, 1 Ch 19⁷, Is 15².
- MEGIDDO.—See vol. i. pp. 126, 127. Jos 12²¹ 17¹¹, Jg 12⁷ 5¹⁹, 1 K 4¹² 9¹⁵, 2 K 9²⁷ 23²⁹, 1 Ch 7²⁹. Valley of Megiddo, 2 Ch 35²³, Zec 12¹¹.

- MEONENIM, oak or terebinth of.—Near Shechem. Jg 9³⁷.
 MEROM, waters of.—Lake Huleh. Jos 11⁷.
 MEROZ.—Not recovered. Jg 5²³. See D. B. vol. iii. p. 349.
 MICHMASH.—*Mukhmas*, S.E. of Bethel. 1 S 13². 23 14⁵. 31, Ezr 2²⁷, Neh 7³¹ 11³¹, Is 10²⁸.
 MICHMETHETH.—May apply to the Plain of Mukhneh, E. of Shechem. Jos 16⁶ 17⁷.
 MIGDAL-GAD.—Possibly *el Mejdel*, 2½ miles N.E. of Askelon. Jos 15³⁷.
 MINNITH.—In Moab, site uncertain. Jg 11³³, Ezk 27¹⁷.
 MISHAL.—Unknown, but possibly in wady Maisleh, N.E. of Acre. Jos 19²⁶ 21³⁰, 1 Ch 6⁷⁴ (Mashal).
 MIZPEH.—In Gilead. See vol. ii. pp. 203, 208. Gn 31⁴⁹, Jg 10¹⁷ 11¹¹. 29.
 MIZPEH of Benjamin.—Probably *Neby Samwil*. Jos 18²⁶, 1 S 7⁵ 10¹⁷, 1 K 15²², 2 K 25²³, 2 Ch 16⁵, Neh 3⁷. 15, Jer 40⁶ 41¹, Hos 5¹. Other Mizpehs* occur, as, *e.g.*, Jos 11³. 8 15³⁸, 1 S 22³.
 MODIN.—*Midich*, 13 miles W. of Bethel. 1 Mac 2¹. 15 9¹⁹ 13²⁵ 16⁴, 2 Mac 13¹⁴.
 MOREH, hill of.—*Neby Duhy*. Jg 7¹.
 MOREH, oak of.—Near Shechem. Gn 12⁶. “Oaks of Moreh” occurs in Dt 11³⁰. They were “over against Gilgal.”
 MORESHATH-GATH.—See vol. ii. p. 138. Mic 1¹⁴.
 MORIAH, land of.—See vol. i. p. 170. Gn 22². Mt. Moriah in 2 Ch 3¹ is the Temple Hill at Jerusalem.
 MOZAH.—*Kh. beit Mizze*, N.W. of Jerusalem. Jos 18²⁶.
 NAAMAH.—*Naane*, 6 miles S. of Lydda. Jos 15⁴¹.
 NAARAH.—Somewhere to the N. of Jericho. Jos 16⁷, 1 Ch 7²⁸.
 NAHALIEL.—*Wady Zerka Main*, in Moab. Nu 21¹⁹.
 NAIN.—*Nein*, W. of Endor. Lk 7¹¹.
 NAZARETH.—*En Nasirah*, in Lower Galilee. Mt 2²³ 4¹³ 21¹¹, Mk 1⁹, Lk 1²⁶ 24³⁹. 51 4¹⁶. 34 18³⁷, Jn 1⁴⁵. 46.
 NEBO, Mt.—*Jebel Neba*, in Moab. Dt 32⁴⁹ 34¹. The town Nebo (among the ruins on Mt. Nebo) appears to be mentioned in Nu 32³. 38 33⁴⁷, 1 Ch 5⁸, Is 15², Jer 48¹. 22. Nebo of Ezr 2²⁹ and Neh 7³³ lay in Judah, possibly at *Nuba*, 4 miles S. of Adullam (Conder).

* The Mizpeh of Jg 20¹ 21⁵. 8 may have been a place of assembly near Shiloh, between Shiloh and Bethel, though many recent scholars identify it with Mizpeh of 1 S 7⁵ etc.

NEPHTOAH, waters of.—Possibly *Ain Atan*, S.W. of Bethlehem. Jos 15⁹ 18¹⁵.

NETOPHAH.—Possibly *Kh. Umm Toba*, N. of Bethlehem. Ezr 2²³, Neh 7²⁶, 1 Es 5¹⁸. But see D. B. vol. iii. p. 520, in favour of *Beit Nettif*, at the entrance to Wady es Sunt.

NIMRIM, waters of.—Possibly springs in *wady Nemeirah*, near the S. end of the Dead Sea. Is 15⁶, Jer 48³⁴.

NOB.—See vol. ii. p. 24 n. 1 S 21¹ 22⁹. 19, Neh 11³², Is 10³².

NOBAH.—See vol. ii. p. 211. Nu 32⁴², Jg 8¹¹.

OLIVET OR OLIVES, Mt. of.—*Jebel et Tor*, E. of Jerusalem. 2 S 15³⁰, Ezk 11²³, Zec 14⁴, Mt 21¹ 24³ 26³⁰, Mk 11¹ 13³ 14²⁶, Lk 19²⁹. 37 21³⁷ 22³⁹, Jn 8¹, Ac 1¹².

ONO.—*Kafr Ana*, N. of Lydda. 1 Ch 8¹², Ezr 2³³, Neh 6² 7³⁷ 11³⁵.

OPHEL.—A quarter of Jerusalem. 2 Ch 27³ 33¹⁴, Neh 3²⁶ 11²¹.

OPHRAH (1).—Perhaps *Et Taiyibeh*, not far from Bethel. Jos 18²³, 1 S 13¹⁷. See Ephraim.

OPHRAH (2) of the Abiezrites.—Perhaps *Ferata*, S.W. from Shechem. Jg 6¹¹. 24 8²⁷. 32 9⁵.

PARAH.—*Kh. Farah*, N.E. of Jerusalem. Jos 18²³.

PENIEL and Penuel.—See vol. ii. pp. 209, 210. Gen 32³⁰, Jg 8⁸. 17, 1 K 12²⁵.

PEOR, top of.—See vol. ii. p. 218. Nu 23²⁸. For Beth-peor, see Dt 3²⁹ 4⁴⁶ 34⁶, Jos 13²⁰.

PHARPAR.—River of Damascus. 2 K 5¹².

PIRATHON.—*Feron*, 15 miles W. of Shechem. Jg 12¹⁵. See D. B. vol. iii. p. 883.

PISGAH.—*Ras Siaghah*, W. of Neba. Nu 21²⁰ 23¹⁴, Dt 3¹⁷. 27 4⁴⁹ 34¹.

PTOLEMAIS = Acre.—1 Mac 5¹⁵ 10¹. 50 12⁴⁵ 13¹², 2 Mac 13²⁴, Ac 21⁷.

RABBAH. — *Amman*, in Gilead. Jos 13²⁵, 2 S 11¹ 12²⁸ 17²⁷, 1 Ch 20¹, Ezk 21²⁰, Jer 49². 3, Dt 3¹¹. Rabbah of Jos 15⁶⁰ was a city of Judah.

RABBITH.—*Raba*, S. of Gilboa. Jos 19²⁰.

RAKATH.—On the site afterwards occupied by Tiberias. Jos 19³⁵.

RAMAH.—See vol. ii. p. 21. Jos 18²⁵, Jg 4⁵ 19¹³, 1 S 22⁶, 1 K 15¹⁷, 2 Ch 16¹, Ezr 2²⁶, Neh 7³⁰ 11³³, Is 10²⁹, Jer 31¹⁵ 40¹, Hos 5⁸. See Mt 2¹⁸. There were other Ramahs.

RAMATH-MIZPAH.—Site uncertain, but in Gilead. Jos 13²⁶.

RAMATHAIM-ZOPHIM (or Ramah).—1 S 1¹. 19 2¹¹ 7¹⁷ 15³⁴ 19¹⁸ 25¹ 28⁸. See vol. ii. p. 21 n.

RAMOTH in Gilead.—See vol. ii. p. 206. Dt 4⁴³, Jos 20⁸ 21³⁸, 1 K 4¹³ 22³. 24, 2 K 8²⁸ 9¹. 4. 14, 1 Ch 6⁸⁰, 2 Ch 18². 28 22⁵.

Ramoth of 1 Ch 6⁷³ is possibly *er Rameh*, S. of Esdraelon.

REHOBOTH.—*Ruheibeh*, S. of Beersheba. Gn 26²².

REPHAIM, Valley of.—The plain S. of Jerusalem, now called *el Bukeia*. Jos 15⁸ 18¹⁶, 2 S 5¹⁸ 23¹³, 1 Ch 11¹⁵ 14⁹, Is 17⁵.

RIMMON = En-rimmon.

RIMMON, the rock.—*Rummon*, E. of Bethel. Jg 20⁴⁵ 21¹³.

RIMMON of 1 Ch 6⁷⁷ = *Rummaneh*, N. of Nazareth. Apparently the same as Remmon-methoar of Jos 19¹³ and Dimnah of Jos 21³⁵.

RIVER OF EGYPT (or brook of, RV).—*Wady el Arish*. Nu 34⁵, Jos 15⁴. 47, 1 K 8⁶⁵, 2 K 24⁷, Is 27¹², Ezk 48²⁸, Jth 50⁹.

ROGELIM.—Not recovered. 2 S 17²⁷ 19³¹.

SALECAH.—*Salkhad*, 10 miles E. of Bozrah. Dt 13¹⁰, Jos 12⁵ 13¹¹, 1 Ch 5¹¹.

SALEM, apparently = Jerusalem, in Gn 14¹⁸, Ps 76², He 7¹. 2.

SALIM.—*Salim*, E. of Shechem. Jn 3²³.

SALT, city of.—Possibly *Tell el Milh*, E. of Beersheba. Jos 15⁶².

SALT SEA.—Bahr Lut, or the Dead Sea. Gn 14³, Nu 34³. 12, Dt 3¹⁷, Jos 3¹⁶ 12³ 15⁵ 18¹⁹.

SALT, Valley of.—S. of the Dead Sea. 2 S 8¹³, 2 K 14⁷, 1 Ch 18¹², 2 Ch 25¹¹.

SAMARIA.—*Sebustieh*, W. of Shechem. 1 K 16²⁴ 20, 2 K 6¹⁹ 7¹ 17⁵, Is 10¹⁰, Lk 17¹¹, Jn 4⁴, Ac 1⁸ 8¹. 9. 14 9³¹ 15³.

Many other references in OT. See N.P. p. 155.

SAREPTA.—*Surafend*, S. of Sidon. Lk 4²⁶. RV has *Zarephath*.

SARID.—Perhaps *Tell Shadud*, S.W. of Nazareth. Jos 19¹⁰. 12.

SELA (or Petra).—Petra. 2 K 14⁷, Is 16¹, Ob 3.

SELA-HAMMAHLEKOTH.—A cliff in *wady Malaky*, E. of Maon. 1 S 23²⁸.

- SENEH.—Cliff opposite Bozez, in wady Suweinit. 1 S 14⁴.
- SENIR=Hermon (or part of). —1 Ch 5²³, Ezk 27⁵, Dt 3⁹, Ca 4⁸.
- SHEALBIM.—Perhaps *Selbit*, S.E. of Lydda. Jg 1³⁵, 1 K 4⁹. Jos 19⁴² (Shaalabbin).
- SHAARAIM.—Somewhere between Socoh and Azekah. Jos 15³⁶, 1 S 17⁵².
- SHARON, Plain of. —1 Ch 27²⁹, Is 33⁹ 35² 65¹⁰, Ca 2¹, Ac 9³⁵.
- SHARUCHEN of Jos 19⁶—Shilhim of Jos 15³² and Shaaraim of 1 Ch 4³¹. Perhaps *Tell esh Sheria*, N.W. of Beersheba.
- SHECHEM.—*Nablus*. Gn 12⁶ 33¹⁸ 35⁴ 37¹², Jos 17⁷ 20⁷ 21²¹ 24²⁵, Jg 8³¹ 9¹. 57 21¹⁹, 1 K 12¹. 25, 1 Ch 6⁶⁷ 7²⁸, 2 Ch 10¹, 1's 60⁶ 108⁷, Jer 41⁵, Ac 7¹⁶.
- SHILOH.—*Seilun*. Jos 18¹. 10 19⁵¹ 21² 22⁹, Jg 18³¹ 21¹², 1 S 13⁹ 32¹ 41² 14³, 1 K 2²⁷ 14², Ps 78⁶⁰, Jer 7¹² 26⁶ 41⁵.
- SHITTIM.—*Ghor es Seiseban*. Nu 25¹, Jos. 2¹ 3¹, Mic 6⁵, Joel 3¹⁸.
- SHUNEM.—*Solam*, N. of Jezreel. Jos 19¹⁸, 1 S 28⁴, 1 K 1³ 2¹⁷, 2 K 4⁸. 25. 38.
- SHUR.*—Gn 16⁷ 20¹ 25¹⁸, Ex 15²², 1 S 15⁷ 27⁸.
- SIBMAH.—The Shibmah of Nu 32³⁸ and Shebam of Nu 32³ may be near *Sumia*, W. of Heshbon. Jos 13¹⁹, Is 16⁸, Jer 48³².
- SIDDIM, Vale of.—The region of the Dead Sea shores. Gn 14³. 8. 10.
- SIDON.—Mt 11²¹ 15²¹, Mk 3⁸ 7²⁴, Lk 4²⁶ 6¹⁷ 10¹³, Ac 12²⁰. Zidon in Gn 10¹⁵. 19, 2 Es 1¹¹, 1 Mac 5¹⁵. Now *Saida*, between Beirut and Tyre.
- SILOAM.—*Birket Silwan*, S. of Jerusalem. Jn 9⁷. 11. The tower in Siloam village is mentioned in Lk 13⁴. See Neh 3¹⁵, Is 8⁶.
- SIRON.—Sidonian name for Hermon. Dt 3⁹, Ps 29⁶, Dt 4⁴⁸ (Sion). Possibly also Ps 133³ (Zion).
- SOCOH (1).—*Kh. Shuweikeh*, 2 miles N.W. of Adullam. Jos 15³⁵, 1 S 17¹, 1 K 4¹⁰, 2 Ch 11⁷ 28¹⁸.
- SOCOH (2).—*Kh. Shuweikeh*, 10 miles S.W. of Hebron. Jos 15⁴⁸.
- SODOM.—See vol. ii. p. 219. Gn 10¹⁹ 13¹⁰ 14² 18¹⁶ 19¹. 24, Dt 29²³ 32³², Is 1⁹. 10 3⁹ 13¹⁹, Jer 23¹⁴ 49¹⁸ 50⁴⁰, Lam 4⁶, Ezk 16⁴⁶, Am 4¹¹, Zeph 2⁹.
- SOREK, Valley of.—*Wady Surar*. Jg 16⁴.

* Some physical feature in the desert between Egypt and Philistia. Shur='wall.'

SUCCOTH.—See vol. ii. p. 210. Gn 33¹⁷, Jos 13²⁷, Jg 8⁵, 1 K 7⁴⁶, 2 Ch 4¹⁷, Ps 60⁶ 108⁷. Succoth of Ex 12³⁷ 13²⁰, Nu 33⁵ is still unrecovered.

SUPH.—Not “sea of Suph,” i.e. the Red Sea. Probably some site in Moab or its neighbourhood, not yet recovered. Dt 1¹, Nu 21¹⁴ (Suphah).

SYCHAR.—*Askar*, E. of Shechem. Jn 4⁵.

TAANACH.—*Tannuk*, about 3½ miles from Lejjun. Jos 12²¹ 17¹¹ 21²⁵, Jg 1²⁷ 5¹⁹, 1 K 4¹², 1 Ch 7²⁹.

TAANATH-SHILOH.—*Taana*, E. of Nablus. Jos 16⁶.

TABOR, Mt.—*Jebel et Tor*, in Lower Galilee, with a town on its summit. Jos 19²², Jg 4⁶ 12 8¹⁸, Ps 89¹², Jer 46¹⁸, Hos 5¹. The oak or terebinth of Tabor in 1 S 10³ is unknown.

TAMAR.—Not identified, though possibly Hazazon-tamar (G. A. S. p. 270). Ezk 47¹⁹ 48²⁸.

TAPPUAH=En-tappuah of Jos 17⁷. Site uncertain, perhaps in wady Afranj. Jos 16⁸ 17⁸.

TEKOA.—*Kh. Tekua*, S. of Bethlehem. 2 S 14² 9, 1 Ch 2²⁴ 4⁵ 11²⁸ 27⁹, 2 Ch 11⁶, Neh 3⁵ 27, Jer 6¹, Am 1¹, 2 Ch 20²⁰ (Wilderness of Tekoa).

THEBEZ.—*Tubas*, N.E. of Shechem. Jg 9⁵⁰, 2 S 11²¹.

TIMNAH (1).—Probably *Tibnah*, S.W. of Zorah. Jos 15¹⁰, Jg 14¹ 5 15⁶, 2 Ch 28¹⁸.

TIMNAH (2).—Probably *Tibna*, W. of Bethlehem. Jos 15⁵⁷, Gn 38¹² 14.

TIMNATH-HERES (or Timnath-serah).—Traditionally, *Kefr Haris*, 9 miles S. of Shechem. Jg 2⁹, Jos 19⁵⁰ 24³⁰. Others say *Tibneh*, N.E. of Lydda, probably the Timnah (or Thimnathah) of Jos 19⁴³.

TIBERIAS.—*Tubariya*. Jn 6²³. Sea of Tiberias, Jn 6¹ 21¹.

TIPSAH of 2 K 15¹⁶ is not the Tiphseh of 1 K 4²⁴, which lay on the Euphrates. Conder found the name Kh. Tafsah, 6 miles S.W. of Shechem.

TIRZAH.—See vol. i. p. 163. Jos 12²⁴, 1 K 14¹⁷ 15²¹ 33 16⁶ 15. 23, 2 K 15¹⁴, Ca 6⁴.

TISHBEH of Gilead.—Possibly *Kh. Istib*, S. of wady Yabis. 1 K 17¹.

TOB, land of.—The name may survive in *Taiyibeh*, E. of Pella. Jg 11³ 5.

TOPHEL.—Uncertain, though usually placed at *et Tafleh*, 15 miles S.S.E. of the Dead Sea. Dt 1¹,

TOPHET.—In the "valley of the son of Hinnom," S. of Jerusalem. 2 K 23¹⁰, Is 30³³, Jer 7³¹ 19⁵. 11. 14.

TRACHONITIS.—District in Bashan. Lk 3¹.

TYRE.—*Es Sur*. Jos 19²⁹, 2 S 5¹¹ 24⁷, and in many other OT places. Mt 11²¹ 15²¹, Mk 3⁸ 7²⁴. 31, Lk 6¹⁷ 10¹³. 14, Ac 12²⁰ 21³. 7.

UMMAH.—Possibly *Kh. Alma*, N. of Ez Zib, in Asher. Jos 19³⁰.

UZZA, garden of.—A Jerusalem garden. 2 K 21¹⁸. 26, 2 Ch 33²⁰, 2 S 6⁸.

UZZEN SHEERAH.—Perhaps *Beit Sira*, S.W. of Lower Beth-horon. 1 Ch 7²⁴.

ZAANANNIM, oak or terebinth of.—The plateau west of Genesaret, where there is the ruined village of *Bcsum*. Jg 4¹¹, Jos 19³³.

ZALMON (or Salmon).—Somewhere near Shechem. Jg 9⁴⁸, Ps 68¹⁴.

ZANOAH.—*Kh. Zanua*, S. of Beth-shemesh. Jos 15³⁴, Neh 3¹³, 11³⁰. Zanoah of Jos 15³⁶ has been identified with *Kh. Zanuta*, S.E. of Debir.

ZAREPHATH.—Now *Surafend*, and the same as Sarepta. 1 K 17⁹, Ob 20, Lk 4²⁶.

ZARETHAN (or Zarthan).—Near Bethshan, possibly *Ain es Zahrah*, or near Kurn Surtubeh. Jos 3¹⁶, 1 K 7⁴⁶. N.P. separates Zartanah (RV Zarethan) of 1 K 4¹² from Ain ez Zahrah. Zarethan and Zartanah, together with Zeredah of 2 Ch 4¹⁷, lay in the same district and *may* be all one. Perhaps Zererath of Jg 7²² should read Zeredath.

ZEBOIM (and Zeboim).—One of the cities of the Kikkar. Gn 10¹⁹ 14². 8, Dt 29²³, Hos 11⁸. The Zeboim (ravine of) of 1 S 13¹⁸ and Neh 11³⁴ was a ravine of Benjamin, probably *wady abu Duba*, running N.E. into wady Farah (afterwards wady Kelt).

ZEBULUN.—*Neby Sebelan*, in Galilee. Jos 19²⁷.

ZELAH.—Possibly *Salah*, S. of Bireh (Henderson). Jos 18²⁸, 2 S 21¹⁴. Not to be identified with Zelzah of 1 S 10².

ZEMARAIM.—Perhaps *Kh. es Sumrah*, N. of Jericho. Jos 18²². Possibly Mt. Zemaraim of 2 Ch 13⁴ was in the neighbourhood.

ZEPHATHAH, Valley of.—Possibly *wady Safieh*, near Mareshah. 2 Ch 14¹⁰.

ZERED, valley and brook of.—At the S.E. of the Dead Sea, perhaps *wady Siddiyeh* or *Hessi*. Nu 21¹², Dt 2^{13, 14}. But see G. A. S. p. 557.

ZEREDAH.—Possibly *Surdah*, N.W. of Bethel. 1 K 11²⁶.

ZIDDIM.—Perhaps *Hattin*, W. of the Sea of Galilee. Jos 19³⁵.

ZIDON (or Sidon).—*Saida*, in Phœnicia. Gn 49¹³, Jos 19²⁸, Jg 1³¹ 10⁶ 18²⁸, 2 S 24⁶, 1 K 17⁹, Ezr 3⁷, Is 23^{4, 12}, Jer 25²² 47⁴, Ezk 27⁸ 28²¹, Joel 3⁴, Zec 9².

ZIKLAG.—Most likely *Asluj*, S. of Beersheba. Jos 15³¹ 19⁵, 1 S 30^{1, 14} 27⁶, 2 S 1¹ 4¹⁰, 1 Ch 4³⁰ 12²⁰, Neh 11²⁸.

ZIN, wilderness of.—The country near and around Kadesh. Nu 13²¹ 20¹ 27¹⁴ 33³⁶ 34³, Dt 32⁶¹, Jos 15¹.

ZION.—See Concordance.

ZIPH.—*Tell Zif*, S. of Hebron. Jos 15⁵⁵, 1 S 23^{14, 24} 26², 2 Ch 11⁸.

ZIZ, ascent of.—The name may survive in *wady Husaseh*, near Engedi. 2 Ch 20¹⁶.

ZOAR=Bela. See vol. ii. p. 219. Gn 13¹⁰ 19^{22, 30}, Dt 34³, Is 15⁵, Jer 48³⁴.

ZOHELETH, the stone.—The cliff *ez Zehwele*, at Siloam, opposite En Rogel. 1 K 1⁹.

ZOPHIM.—*Talat es Safa*, below Ras Neba. Nu 23¹⁴.

ZORAH (or Zareah).—*Surah*, opposite Ain Shems. Jos 19⁴¹, Jg 13^{2, 25} 16³¹ 18^{2, 11}, 1 Ch 2⁵³, 2 Ch 11¹⁰, Neh 11²⁹. Jos 15³³ has the form Zoreah.

GENERAL INDEX

- ABARIM (Mts. of), 186-188.
 Abel Shittim, 214, 217.
 Abiathar, 25.
 Abigail, 45.
 Abila, 196 ; Abilene, 195.
 Abimelech, 38, 168.
 Abinadab, 72.
 Abner, 35.
 Abraham, 33, 35, 38, 93, 168.
 Absalom, 34, 41, 205.
 Accaron, 159.
 Achish, 75, 161.
 Achzib of Judah, 137.
 Adasa, 22.
 Adida, 156.
 Admah, 218.
 Adoni-zedek, 18, 135, 140.
 Adoraim, 45.
 Adullam, 29, 75-77.
 Adummim (Ascent of), 47.
 Ælia Capitolina, 83.
 Æneas, 155.
 Afranj (wady el), 78.
 Agrippa I., 116.
 Agrippa II., 174.
 Ahab, 206.
 Ahaz, 72, 102.
 Ahaziah, 159.
 Ai, 18, 47.
 Aijalon, 66.
 Ajalon (city of), 15, 66 ; Vale of,
 17, 63, 65, 127, 128.
 Ajalon-Suweinit route, 14.
 Akra, 89, 91, 108, 111.
 Alexander the Great, 109, 166.
 Amalekites, 37.
 Amaziah, 102, 141.
 Ammon (land of), 190.
 Amorites, 23.
 Amos, 13, 41, 57, 162.
 Anakim, 33, 164.
 Anathoth, 25.
 Antiochus III (the Great), 109.
 Antiochus IV (Epiphanes), 109,
 150.
 Antipater, 112.
 Antipatris, 153, 154.
 Antonia (Tower of), 108, 111,
 114.
 Apollonia, 176.
 Apollonius, 109.
 Aqueduct, High Level, 101 ;
 Low Level, 100.
 Ar of Moab, 221.
 Arabia (Roman province), 197.
 Archelaus, 53.
 Archi, 16.
 Argob, 191, 192.

- Aristobulus, 112.
 Ark of the Covenant, 71, 72,
 74 n., 97, 159, 160.
 Arnon, 187, 188, 214, 220.
 Aroer, 220, 221.
 Asa, 20, 21, 24, 138, 168.
 Ashdod, 71, 159-161.
 Ashkelon, 69, 162-164.
 Ashtaroth, 201.
 Ashtaroth-Karnaim, 201.
 Asur (Tell), 9.
 Athlit, 171, 172.
 Auranitis, 194.
 Avvim, 164 n.
 Azekah, 19, 136, 137.
 Azotus, 161.

 BAAL-PEOR, 217.
 Baal-zebul, 159.
 Baalath-Jehudah, 73.
 Baasha, 20, 21.
 Bacchides, 16, 67.
 Balaam, 217, 218.
 Balak, 217.
 Bamoth (or Bamoth-Baal), 215,
 217.
 Baris (Fort of), 111, 114.
 Bashan, 190, 191, 198-201 ;
 giant cities of, 200.
 Batanea, 195.
 Beer, 214, 215.
 Beeroth, 16, 18.
 Beersheba, 37-41.
 Beit-Jibrin, 139, 161.
 Benhadad, 199.
 Benjamin, 4, 5, 6, 23, 27 ;
 Benjamites, 15.
 Beracah (Valley of), 43.
 Bethabarab, 195.
 Bethany, 120 ; beyond Jordan,
 195.
 Bethaven (Wilderness of), 10.
 Beth-Hoglah, 55.

 Beth-horon (Pass of), 19, 130 ;
 the Upper, 22, 23 ; the Lower,
 22, 23.
 Beth-Jeshimoth, 217 n.
 Bethlehem, 9, 26-28, 49.
 Beth-Maon, 220.
 Beth-Peor, 217.
 Beth-shemesh, 71, 72, 72 n.,
 102, 159.
 Bethsur, 43, 130.
 Bezer, 221.
 Bezetha, 87, 91.
 Bibars, 163, 175.
 Bireh, 9, 16.
 Blanche Garde, 136.
 Bliss (Dr. F. J.), 97, 141.
 Boaz, 27.
 Bosra, 197.
 Bozez (the cliff), 15.

 CÆSAREA (Sebaste), 144, 173-
 176.
 Calebites, 34, 35.
 Callirrhoe, 215.
 Calvary, 122, 123.
 Canaanites, 147, 148.
 Carmel (the town), 44, 45.
 Carts, 179.
 Castellum Peregrinorum, 171.
 Central or Western Range, 3.
 Cestius Gallus, 117.
 Chariots, 180.
 Chedorlaomer, 60, 93, 208.
 Chephirah, 18.
 Cherith (the Brook), 206.
 Chezib, 137.
 Church of the Holy Sepulchre,
 108, 111.
 Circle (Cities of the), 218, 219.
 Cornelius, 174.
 Crocodile River, 144.
 Crusaders, 29, 30, 132, 163, 175.
 Cyrus, 106.

- DAGON, 14, 160, 165 n.; house of, 165.
 Dan (Camp of), 67, 68; Danites, 66.
 Daroma, 140 n.
 David, 6, 12, 19, 26, 34, 44, 49, 57, 59, 74, 77, 81, 95, 119, 137, 204; City of, 91, 92, 95, 96, 98.
 Dead River, 145.
 Debir, 11, 35.
 Decapolis, 211, 212.
 Dickie (Mr. A. C.), 97.
 Diospolis, 155.
 Docus, 14.
 Dor or Dora, 172.
 Dorcas, 178.
 Dumm (Talat ed), 10, 47, 47 n.
 Dura, 45.
 EBENEZER, 24, 25.
 Edomites, 130.
 Edrei, 198, 200.
 Eglon, king of Moab, 57.
 Eglon (the town), 141, 142.
 Ehud, 57.
 Ekron, 157-159.
 Elah (Vale of), 43, 63, 74, 75, 130, 136.
 Elealah, 220.
 Eleazar of Galilee, 61.
 Eleph, 31 n.
 Eleutheropolis, 139.
 Eliezer, 51.
 Elijah, 40, 52, 205.
 Elimelech, 27, 49.
 Elkanah, 21.
 Elon, 66.
 Elpaal, 154.
 Emmaus, 29, 30, 67.
 Emmaus Nicopolis, 29, 66, 67.
 Engedi, 59-61.
 En-hakkore, 70, 70 n.
 Enrogel, 122.
 En-shemesh, 48.
 Ephes-dammim, 74.
 Ephraim, 5.
 Ephrath, 27.
 Esau, 209, 210.
 Esek, 39 n.
 Eshtemoa, 44, 45.
 Etam, 31; rock of, 69, 70.
 Ethiopian eunuch, 166.
 Ezekiel, 119.
 FALIK HILLS, 145.
 Felix, 173.
 Feron, 152.
 Festus, 173.
 Frank Mountain, 29.
 GABINIUS, 176.
 Gad, 202 n.
 Gadara, 206, 212.
 Galeed, 208.
 Gath, 136, 139, 159, 161, 162.
 Gath-hepher, 177.
 Gaulanitis, 194.
 Gaza, 152, 164-166.
 Geba, 14, 15, 17, 20, 21.
 Gedaliah, 24.
 Ge-haharashim, 156.
 Gehenna, 86 n.
 Gerar, 39 n., 168.
 Gerasa, 212, 213.
 Geshurites, 158 n.
 Gessius Florus, 117.
 Gethsemane, 120.
 Gezer, 133, 134.
 Gibeah, of Benjamin, 16, 17; of Judah, 17.
 Gibelin, 139.
 Gibeon, 9, 17-19, 24 n.; Pool of, 19.
 Gibeonites, 18, 135; Gibeonite League, 16, 73.

- Gideon, 203, 210.
 Gihon, 103.
 Gilead, 188, 190, 193, 202-213.
 Gilgal of the Camp, 15, 56, 57.
 Gisart (Mount), 134.
 Golan (the city), 194, 201.
 Golgotha, 122.
 Goliath, 74, 161.
 Gomorrah, 219.
- HACHILAH (Hill of), 44.
 Hadid, 156.
 Hagar, 40 ; Well of, 39.
 Haggai, 107.
 Hajlah (Kusr), 56.
 Hanging, 168 n.
 Haud (Ain), 48.
 Hauran, 190, 191, 193, 199 ;
 Jebel, 187.
 Havvoth-Jair, 192.
 Hazael, 161, 199, 207.
 Hazazon-tamar, 42, 60, 61.
 Hebrews, 149.
 Hebron, 12, 32, 33, 35, 36, 59,
 95.
 Herod (the Great), 20, 29, 53,
 61, 112-116, 153, 163, 174,
 215.
 Herodium, 29.
 Hesban (wady), 191, 202, 220.
 Heshbon, 202, 220.
 Hesy (wady el), 78.
 Hezekiah, 103, 190.
 Hiel, 51, 52.
 Hinnom (Valley of), 86, 87.
 Hippicus (Tower of), 96.
 Hippos, 211, 212.
 Hirah, 77.
 Hiram, king of Gezer, 133 ; king
 of Tyre, 99, 177.
 Hivvites, 18.
 Horites, 139.
- Hosea, 57.
 Hushai, 16.
 Hyrcanus (John), 111, 131.
- IBELIN, 167.
 Ibzan, 27.
 Idumæa, 130.
 Isaac, 33, 38, 39 n.
 Isaiah, 4, 146.
 Ishbosheth, 19, 34.
 Islam, 20.
 Israel (Kingdom of), 4, 6, 23.
 Ituræa, 195 ; Ituræi, 195.
- JABBOK, 187, 193, 196, 209,
 210.
 Jabesh-Gilead, 204.
 Jabin, king of Hazor, 172.
 Jabneel or Jabneh, 167.
 Jacob, 5, 27, 33, 39, 208, 209,
 210.
 Jahaz, 202, 214.
 Jair, 203.
 Jannæus (Alexander), 153, 166,
 208.
 Japhia, king of Lachish, 140.
 Jarmuth, 135.
 Jebus, 83.
 Jegar-sahadutha, 208.
 Jehoahaz, 105.
 Jehoash or Joash, 102, 207.
 Jehoiachin, 105.
 Jehoiakim, 105.
 Jehoram, 101.
 Jehoshaphat, 42, 61.
 Jehu, 206.
 Jehud (Kusr), 55.
 Jephthah, 203.
 Jeremiah, 13, 25, 163.
 Jericho, 47, 48, 49, 50-54 ;
 Plain of, 54-56.
 Jeroboam II., 207.

- Jerusalem, 26, 79-123; names of, 82-84; water supply, 89, 90; history of, 92-118; First Wall, 96, 97; Second Wall, 108; Third Wall, 116.
 Jeshimon, 7, 10, 12, 46, 77.
 Jeshua, 107.
 Jesse, 27.
 Jesus, 26, 52, 119, 120.
 Joab, 35, 41, 95, 205.
 Jogbehah, 210.
 John the Baptist, 12.
 Jonah, 177.
 Jonathan, 14, 15, 20, 44.
 Joppa, 171, 176-179.
 Joshua, 18, 23, 34, 51, 77, 94, 135, 137, 140, 160.
 Josiah, 190.
 Jotham, 88, 102.
 Judah (tribe of), 4, 6, 7; Kingdom of, 4, 6.
 Judæa (Province of), 3-7; Plateau of, 7-13; N. Hills, 9-11; S. Hills, 11-13; sites of the Plateau, 13-45; Eastern Border, 46-62; Western Border, 62-78.
 Judges, 149.
 KAKON, 152.
 Karim (Ain), 9.
 Keilah, 77.
 Kelt (wady), 10, 47, 54.
 Khabiri, 93, 94.
 Khulil (wady el), 11, 12, 32.
 Kidron (Valley of the), 57, 85, 86.
 Kir of Moab, 221.
 Kir-haraseth, 221.
 Kir-heres, 221.
 Kiriath-Arba, 33, 33 n.
 Kiriath-Jearim, 18, 72-74.
 Kiriath-sannah, 35.
 Kiriath-sepher, 35.
 Kohathites, 133.
 Kulonieh, 9.
 Kypros, 50, 53.
 LABAN, 208, 209.
 Lachish, 140, 141.
 Laish, 68.
 Lazarus, 120.
 Leah, 33.
 Lehi, 70, 70 n.
 Leja, 187, 191, 192.
 Libnah, 136.
 Lily of the valley, 146.
 Lydda (or Lod), 154-156.
 Lysias, 130.
 MAACATHITES, 158 n.
 Maccabees, 130, 150.
 Maccabeus, Jonathan, 16, 61, 110, 135; Judas, 22, 66, 110, 130, 135; Simon, 14, 110, 111, 171.
 Machpelah (Cave of), 32.
 Mahanaim, 204, 205 n.
 Maiumas, 166, 167, 181.
 Makkedah, 19, 135, 167.
 Mamre, 33.
 Manasseh, 191, 198.
 Manoah, 70.
 Maon, 45.
 Mar Saba, 58.
 Mareshah, 137, 138.
 Maritime Plain, 6, 143-147; History of, 147-151; Cities of, 152-168.
 Masada, 61, 118.
 Mattanah, 214, 215.
 Mattathias, 110, 134.
 Medeba, 220.
 Melchizedek, 93.
 Merle (La), 173 n.
 Mesha, 220.

- Micah, 23, 138.
 Michmash, 14-16, 47.
 Millo, 95, 96, 99, 103, 111.
 Mineh (el), 181.
 Mishor, 193.
 Mizpeh, 23, 24; of Moab, 49;
 of Gilead, 203, 208.
 Moab (land of), 46, 190, 193,
 214-221.
 Modin, 134, 135.
 Monuments (rude stone), 190.
 Morashtite, 138.
 Moresheth-gath, 138.
 Moriah, 87, 88, 91, 96.
 Moses, 51, 170.

 NABAL, 45, 45 n.
 Nabatæans, 197, 199.
 Nahaliel, 215.
 Naharai, 16.
 Naioth, 75.
 Naomi, 49.
 Napoleon, 179.
 Nebaioth, 197 n.
 Nebo, 215 n., 216.
 Nebuchadrezzar, 52, 105.
 Negeb, 11, 36, 37.
 Nehemiah, 107, 108, 161.
 Nephtoah (Waters of), 31.
 Netophah, 28, 31.
 Nicanor, 22.
 Nob, 24 n., 75, 75 n.
 Nobah, 211.
 Nukra (En), 194.

 OFFENCE (Mount of), 120.
 Og, king of Bashan, 191, 198.
 Olivet, 118-121.
 Ono, 156.
 Ophel, 88, 90, 91, 102, 104.
 Othniel, 35.

 PAUL, 173.

 Penuel (or Peniel), 209, 210.
 Peor (top of), 218.
 Peræa, 196, 197.
 Persecutions (Roman), 131, 132.
 Peter, 155, 174, 177, 178.
 Petrie (Mr.), 142.
 Philadelphia, 213.
 Philip, 161, 173.
 Philistia (Plain of), 146, 147;
 history of, 147-151; cities of,
 157-168.
 Philistines, 14, 17, 130, 148 n.,
 149-151, 168.
 Phœnicia, 147, 148; Phœni-
 cians, 148, 170.
 Pilate, 100.
 Pilgrim Way, 48 n.
 Piram, 135.
 Pîsgah, 215 n., 216.
 Plain (Cities of the), 218, 219.
 Pompeius, 20, 112.
 Prætorium, 114.
 Psammeticus, 160.
 Ptolemeus, 14.
 Ptolemy Soter, 109.

 QUARANTANIA (Mons), 54.

 RABBA (ruins of), 221 n.
 Rabbath-Ammon, 213.
 Rachel, 27.
 Ramah (now er Rameh), 11, 21,
 34; of Galilee, 21.
 Ramath-mizpeh, 208 n.
 Ramathaim-Zophim, 21.
 Rameses II., 163.
 Ramleh, 156, 157; tower of,
 146.
 Ramoth-Gilead, 206.
 Ras el Ain, 146, 154.
 Rebekah, 33.
 Rehoboam, 28, 35, 41, 43, 45,
 77, 137.

- Rephaim, 165 ; Valley of, 9, 10, 31.
 Reservoirs (of Jerusalem), 100.
 Return, First, 106 ; Second, 107.
 Reuben, 202 n.
 Richard Cœur de Lion, 141.
 Rimmon, 16.
 Roads (of Palestine), 179.
 Rochetaille, 145.
 Rome, 81.
 Ruth, 27, 49.

 SALADIN, 20, 134, 137.
 Salem, 93.
 Salt River, 145.
 Samaria, 3.
 Samson, 67, 68-70, 163, 165.
 Samuel, 21, 24, 28, 57.
 Sanhedrim, 167.
 Sarah, 33.
 Sargon, 150, 160.
 Saul, 6, 12, 14, 17, 27, 44, 74, 75, 77.
 Scaurus, 112.
 Schick (Herr), 111.
 Scopus, 23, 57.
 Scythopolis, 211, 212.
 Seaccast, 169-171 ; sites of, 171-181.
 Secu, 75, 75 n.
 Seneh (the cliff), 15.
 Sennacherib, 104, 141, 150, 160.
 Shalmaneser, 150.
 Sharon, 62, 144-146 ; places in, 152, 153 ; Rose of, 146.
 Shen, 24.
 Shephelah, 6, 127-132 ; valleys of, 64, 65, 67, 74, 78 ; towns of, 133-142.
 Sheshbazzar, 106.
 Shihor, 158.
 Shiloh, 24 n.
 Shishak, 101.
 Shittim, 217.
 Siddim (Vale of), 218.
 Sihon, 202, 214.
 Siloam (Pools of), 90, 97, 121 ; village, 90, 121 ; tunnel, 103 ; inscription, 103.
 Simeon, 4, 5.
 Simon the leper, 120.
 Simon the tanner, 177.
 Sirah (Well of), 35.
 Sitnah, 39 n.
 Socoh, 74.
 Sodom, 219.
 Solomon, 19, 23, 98, 99, 101, 134.
 Solomon's Pools, 31, 100.
 Sorek (Vale of), 9, 67, 68.
 St. George, 155, 156, 176.
 St. John (Monastery of), 55.
 Straton's Tower, 174.
 Succoth, 210.
 Surar (wady), 9.
 Suweinit (wady), 47.
 Sylva, 61, 62.
 Syrians, 102.

 TANTURAH, 172.
 Tekoa, 41 ; Wilderness of, 42.
 Tell-el-Amarna Tablets, 83, 93, 163.
 Tell-el-Hesi, 140.
 Tell-es-Safi, 136, 161, 162.
 Temple, First, 87, 98, 99 ; Second, 107 ; Third, 87, 114, 115.
 Tetrarchy of Philip, 194.
 Thothes III., 156.
 Tiglath-Pileser, 102, 150, 207.
 Timnah, 69.
 Titus, 4, 20, 117.
 Trachonitis, 195.
 Tyropœan Valley, 85, 88, 92, 111.

- URU-SALIM, 83, 93.
 Usdum (Jebel), 10, 219.
 Uziah, 102.
 VEHICLES, 179, 180.
 Vespasian, 29, 117, 137.
 Vine culture, 8.
 Virgin's Fountain, 89, 90, 103, 122.
 WALL of Jerusalem, First, 96 ;
 Second, 108 ; Third, 116.
 YARMUK (Nahr), 187, 191, 193, 202.
 ZACCHÆUS, 52, 52 n.
 Zechariah, 107.
 Zedekiah, 52, 105, 106.
 Zephathah (Valley of), 137.
 Zerah (of Ethiopia), 138.
 Zerubbabel, 28, 107, 177.
 Ziklag, 162.
 Zion, 88, 91, 92, 95, 96.
 Ziph, 44 ; Wilderness of, 44.
 Zoar (or Bela), 219.
 Zoheleth (Stone of), 122.
 Zophim (Field of), 217, 218.
 Zorah, 68.
 Zuk, 58, 59.

BOOKS FOR BIBLE STUDENTS.

Editor: Rev. Arthur E. Gregory.

Principal of The Children's Home.

This Series provides cheap, handy, and reliable books, suitable alike for private reading and for use as Text-Books in Schools, Colleges, and Classes.

INTRODUCTIONS TO THE BOOKS OF THE BIBLE.

Small crown 8vo, 2s. 6d. each.

JOB, PROVERBS, ECCLESIASTES, SONG OF SONGS: The Wisdom-Literature of the Old Testament. By W. T. DAVISON, M.A., D.D. Third Thousand.

PSALMS: The Praises of Israel. By W. T. DAVISON, M.A., D.D. Fourth Thousand. With an Appendix treating briefly of the Age, Authorship, and Contents of each of the Psalms.

THE BOOKS OF THE PROPHETS IN THEIR HISTORICAL SUCCESSION. Vol. I. To the Fall of Samaria. By GEORGE G. FINDLAY, B.A. (This Volume includes a General Introduction to the Prophetical Books, with Special Introductions to Obadiah, Joel, Amos, Hosea, Zechariah ix.-xi., Micah). Third Thousand.

THE EPISTLES OF PAUL THE APOSTLE. By G. G. FINDLAY, B.A. Seventh Thousand.

EXPOSITION.

Small crown 8vo, 2s. 6d. each.

THE MINISTRY OF THE LORD JESUS. By T. G. SELBY, Author of "The Imperfect Angel," etc. Fourth Thousand.

THE SWEET SINGER OF ISRAEL: Selected Psalms Illustrative of David's Character and History. Expositions with Metrical Paraphrases. By BENJAMIN GREGORY, D.D.

THE GOSPEL OF ST. JOHN: An Exposition, with Short Notes. By THOS. F. LOCKYER, B.A. Third Thousand.

THE OLD WORLD AND THE NEW FAITH: Notes on the Historical Narrative contained in the Acts of the Apostles. By W. FIDDIAN MOULTON, M.A. Second Thousand.

THE DIVINE PARABLE OF HISTORY: An Exposition of the Revelation of St. John. By HENRY ARTHUR SMITH, M.A.

COMPARATIVE RELIGION.

STUDIES IN COMPARATIVE RELIGION. By Professor A. S. GEDEN, M.A. Small crown 8vo, 2s. 6d.

STUDIES IN EASTERN RELIGIONS. By Professor A. S. GEDEN, M.A. Small crown 8vo, 3s. 6d.

BOOKS FOR BIBLE STUDENTS—continued.

SYSTEMATIC THEOLOGY.

THE THEOLOGICAL STUDENT. A Handbook of Elementary Theology. By J. ROBINSON GREGORY. 2s. 6d. Thirteenth Thousand. Cheap Edition, paper covers, 1s. 6d.

An Explanatory Index of Theological Terms and a very full List of Questions for Self-Examination add greatly to the practical value of the book.

THE DEVELOPMENT OF DOCTRINE IN THE EARLY CHURCH. By J. SHAW BANKS. 2s. 6d.

CHURCH HISTORY.

FROM MALACHI TO MATTHEW: Outlines of the History of Judea from 440 to 4 B.C. By R. WADDY MOSS. 2s. 6d. Third Thousand.

IN THE APOSTOLIC AGE: The Churches and the Doctrine. By R. A. WATSON, M.A., D.D. 2s. 6d. Second Thousand.

A MANUAL OF MODERN CHURCH HISTORY. By W. F. SLATER, M.A. 2s. 6d. Second Thousand.

A HISTORY OF LAY PREACHING IN THE CHRISTIAN CHURCH. By JOHN TELFORD, B.A. 2s. 6d.

THE CHURCH OF THE WEST IN THE MIDDLE AGES. From Gregory the Great to the Death of Clement the Fifth (1314). By HERBERT B. WORKMAN, M.A. Two Vols. 2s. 6d. each.

CHRISTIAN EVIDENCES.

SCRIPTURE AND ITS WITNESSES: Outlines of Christian Evidence. By Professor J. SHAW BANKS. 2s. 6d.

THE SACRED LANGUAGES.

AN INTRODUCTION TO THE STUDY OF HEBREW. By J. T. L. MAGGS, B.A., B.D. 5s.

AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK. By J. HOPE MOULTON, M.A. 3s. Second Thousand.

A FIRST READER IN NEW TESTAMENT GREEK. By J. HOPE MOULTON, M.A. 6d. net.

The above two books can be had bound together in One Volume, 3s. 6d.

TRANSLATIONS AND REFERENCES TO MOULTON'S FIRST READER IN NEW TESTAMENT GREEK. 1s. net. *Only to be had by direct application to the Publishers.*

BIBLICAL CRITICISM.

THE AGE AND AUTHORSHIP OF THE PENTATEUCH. By WILLIAM SPIERS, M.A., F.G.S. 3s. 6d. Second Thousand.

PITFALLS IN BIBLE ENGLISH. By J. A. CLAPPERTON, M.A., Author of "Methods of Soul Culture." Small crown 8vo, 1s. 6d.

HOMILETICS.

THE LAY PREACHER'S HANDBOOK: First Steps in Homiletics. By C. O. ELDRIDGE, B.A. 2s. Seventh Thousand.

A MANUAL OF SERMON CONSTRUCTION. By R. J. WARDELL. Small crown 8vo, 1s.

LONDON: CHARLES H. KELLY, 2, CASTLE ST., CITY ROAD, E.C.

10,530

220.9 C55

Cooke, Arthur William

AUTHOR

Palestine in Geography and in

TITLE

History

Vol. 1

ST. ALBERT'S COLLEGE LIBRARY

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

